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ABSTRACT

A collection of 49 Eskimo narrations forming part of the authentic oral traditions formerly passed on by village elders to succeeding generations are presented in a bilingual format of Yupik and English. These stories and teachings are by and about the Central Yupik people of southwestern Alaska, the largest cultural group native to the state. For use as an adult-level reading book, the material is presented in six sections of short stories ("A Grandson's Gratitude," "The Teakettle Ghost," "The First Eskimo War"); Eskimo history and customs ("How Children Received Their Names," "Getting Married in the Old Days," "About Dogsleds, Dancing, and War"); Eskimo family teachings and common sense ("Lessons From Our Elders," "Mother's Advice," "Homemade Remedies); Eskimo know-how ("Eskimo Recipes," "Training For Survival," "Melting the Winter Frost"); Yupik fables ("The Lonely Loon" and "The Fox and the Goose"); and myths and legends ("A Village Without Daylight," "The Forbidden Mountain," "The Man Who Drifted on Ice"). (ERB)

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Yupik Lore
Yuut Qanemciit

Oral Traditions of an Eskimo People
Yupiit Cayaraita Qanrutkumallrit

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$12.95

Yupik Lore

Oral Traditions of an Eskimo People

Yupik Lore is a fascinating collection of Eskimo stories. Some are true, some are tales. All are typical of the kind of stories passed from parents to children so that the culture, along with language and love, may be passed on to the next generation.

These stories are by and are about the Central Yupik people of southwestern Alaska, the largest cultural group native to the state. The Yupik language is still very much alive in the homes and schools of the region. For this reason the text of the stories is presented in its original and authentic Eskimo version, as well as with and English translation.

The stories in this book serve to teach, to entertain, and at times to encourage young people to live according to the wisdom accumulated over the ages.

You will find in this book short stories, along with accounts of past history and customs. You will find the teachings and common wisdom of the elders. You will even find instructions, rules, and recipes for Eskimo living. Finally, you will find the fables, myths, and legends which enlivened many a long, dark, winter evening for Eskimo families.

Each of the stories in this book reflects some facet of a way of life in one of the world's most harsh and unrelenting climates. Beneath the cold of the far north, however, you will find in this book the warmth of a people.

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Yuut Qanemciit

Yupiit Cayaraita Qanrutkumallrit

Yupik Lore

Oral Traditions of an Eskimo People

A Publication of the
Lower Kuskokwim School District
Bethel, Alaska

General Editors
Edward A. Tennant
Joseph N. Bitar

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Yuk eliskuni, qanruyutni-llu maligtaqukuniki nalluyagutevkenaki, tauna yuk umyuartuarkauguq.

If a person learns and follows what he is taught and does not forget it, that person will be wise.

Marie Nichols

KALIKAM IMAI

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Foreword

One of the basic purposes of a school system is to teach youngsters to learn effectively. To accomplish this goal we invest in each student as an individual and we help him learn to value himself. In our situation, young people must maintain a cultural identity and at the same time cope with a technological tidal wave.

For students to maintain a positive self image they must learn as much as possible about their extraordinary heritage. **Yupik Lore** will assist the generation presently in school and those yet to come in maintaining and appreciating their remarkable culture.

The stories you will read in this book have been selected from tapes recorded by Bethel High School students during the years 1975 to 1980. They were originally gathered for publication in ***Kalikaq Yugnek*** (Book of the Yupik People), a high-school journalism project. The **Yupik Lore** stories were transcribed, translated, and edited by several hard-working people whose names are listed in the Acknowledgements.

Kalikaq Yugnek magazines, written and illustrated by Bethel High School students, grew out of a 1974 Yupiktak Bista "Cultural Heritage Program". A $10,000 Johnson-O'Malley grant provided the impetus in 1975 for the K-Y project, as it is called.

The first magazines, containing stories from many Yukon-Kuskokwim Delta villages, enjoyed wide success and, consequently were continued. Following the **Foxfire** example, **Kalikaq Yugnek** writers use the technique of interviewing resource people in our community, who are experts in culturally relevant fields like Eskimo folk medicine, dog mushing, and ghost-story telling.

The Lower Kuskokwim School District has proudly made a significant investment in both staff time and monetary resources to develop materials such as this for use by our students in their own language. Mrs. Betty Huffmon and Mr. Edward Tennant should be recognized as two of the leaders in this effort. Their

dedication and the contribution made by their staffs, by the transcribers, by the involved students, and by the resource people are greatly appreciated.

Carl Peterson
Superintendent
Lower Kuskokwim School District
Bethel, Alaska

Preface

The fascination of the traditions and cultural background of the Yupik Eskimo people in the lower Kuskokwim delta area becomes even more compelling as one listens to their stories and adventures from the past.

A selection of these oral traditions as they have been passed on by village elders has now been put down in written form. In this book a portion of that fascinating knowledge has been captured and will thus be passed along.

In the past, when it was imperative that Yupik children retain traditional culture and knowledge in order to survive in their harsh environment, this information was passed from father to son in the men's house or from mother to daughter in the home.

The method of passing on knowledge has now changed. It is no longer the men's house where boys are educated or the home where girls receive their training. It is now the school.

Thus, it becomes increasingly important for the school system to impart knowledge to a child not only to help him or her function in this modern world, but also to understand and cope with his or her own traditional environment.

Little of this kind of information can be found in print. There is, however, a wealth of oral tradition and information from which one can still draw. Unfortunately, as time passes, so do our sources.

Educators generally agree that a child should be led from the known to the unknown, that new knowledge must be built on what is already known. To build upon the basic knowledge a child brings from his home, the school must build a bridge between the classroom and that home. Classroom instruction must reinforce and build on what has been taught in the home.

When a student finds printed verification in school of oral truths he learned at home, he lends more credence to those truths.

This additional support from the school helps the student to gain greater confidence in himself. He comes to realize the value and strength of his upbringing. The more esteem he develops for his past, the more worthwhile a person he will be in the present and future.

As you read through the narrations in this book, you will soon realize that they are an avenue of communication between the past and the present. What you will find here are treasures of authentic Yupik traditions and beliefs. Each of them will provide you with a glimpse into the ways Yupik Eskimos lived in the old days. Indeed, in days not long past.

The first audience for whom this book has been written is the large number of Eskimo high school students in southwestern Alaska. We hope, however, that the book will be of interest and value to a much wider audience.

May this book prove to be a source of knowledge and pleasure not only to the student, but to the casual reader as well. It will provide for both a rare insight into the uniqueness of Yupik Eskimo culture.

Betty Huffmon
Director of Bilingual Education
Lower Kuskokwim School District
Bethel, Alaska

Introduction

This is a book about Eskimos. What is more, it is a book ***by*** Eskimos. Rather than being an account about the Eskimo way of life seen by a stranger on the outside looking in, everything you will read in this book was related first hand by Eskimo elders who are highly respected in their communities.

As this book was nearing completion, James Berlin, one of the Yupik specialists who assisted in the editing process, wrote, "When this book is finished, it will be one of the best books done in Yupik for several reasons. First, the story tellers are many different people. The stories are from many different villages. The story tellers are both men and women. Above all, the stories are all told from an authentic point of view."

Authentic. That is one of the key features of this book. If you are an average reader, you will no doubt expect to find some stories which deal with igloos or rubbing noses. You will find neither in this book since these are not traditions practiced by the Eskimos about whom you will read.

What you will find are the deep wells of wisdom preserved by a people who live in a very stark environment. You will read stories which the grandparents of these old-timers told during the long winter nights. You will read about how they lived before the coming of the white man, how they were brought up, came of age, married, lived, and died. You will read how steambaths and shamans played a central role in the way they lived.

You will read of the family teachings and common sense which pervaded their culture. You will also read of matters of life or death, survival in one of nature's harshest climates, the foods the people ate and the ways they prepared them, how they defrosted their homes in the dead of winter, and even how they got rid of ghosts.

You will also read some of the fables of these people, their talking-animal stories. Their myths and legends, which tell how

things came about and why things are the way they are, will fascinate you.

But everything you read will be authentic. So authentic, in act, that the exact words of the elders who told these stories are preserved in the original Eskimo. This, too, is a unique feature of this book. Each story is presented in both the original Eskimo and an English translation, side-by-side throughout the book.

I will explain more fully how this book came about, but first let me tell you a little more about the people who wrote the book, the area where they live, and the language they speak.

Alaskan Eskimos

Ask the average person where Eskimos live and he will probably tell you, "At the North Pole!" Although no Eskimos live right at the North Pole, this answer is not far off. Actually, Eskimos live nearly all around the North Pole, above and below the Arctic Circle. they live not only in Alaska, but in Canada, Greenland, and even in Russia. They ring the North Pole, which is why they are often referred to as ***circumpolar*** peoples.

When speaking of Eskimos, we say "peoples" with good reason. The word "Eskimo" is similar to the word "Latin." A Latin can be an Italian, a Spaniard, a Portuguese, or a South American. They are all related through a common language family, yet they are all different peoples with their own languages and cultures.

Eskimo peoples are similar. They live in a common arctic region. They speak languages which derive from a common stock. They have physical features which are related. On the other hand, over the centuries, their languages have grown further apart and their customs and traditions have developed along different paths.

In Alaska there are four major Eskimo peoples, each with its own language and specific culture. All live mainly along the coast or on inland waterways, although one group, as we shall see, live on an island in the middle of the Bering Sea.

The northernmost group of Eskimos are the Inupiaq (sometimes referred to as Inupik, Inuk, or Inuit). They range from Point Barrow, the most northern settlement in North America

down the west coast of Alaska to Unalakleet on Norton Sound. There are approximately 11,000 Inupiaqs in Alaska. Their language is basically the same as that spoken by the Eskimos in Greenland, but it differs as much from other Alaskan Eskimo languages as English differs from German.

The next group, the Siberian Yupik, number aproximately 1000 and live on St. Lawrence Island in the Bering Sea due west of Unalakleet. The island is 115 miles from the nearest point in Alaska, but only 50 miles from the coast of Siberia in Russia. Their language has some of the characteristics of Inupiaq, but is closer to the Central Yupik found in this book.

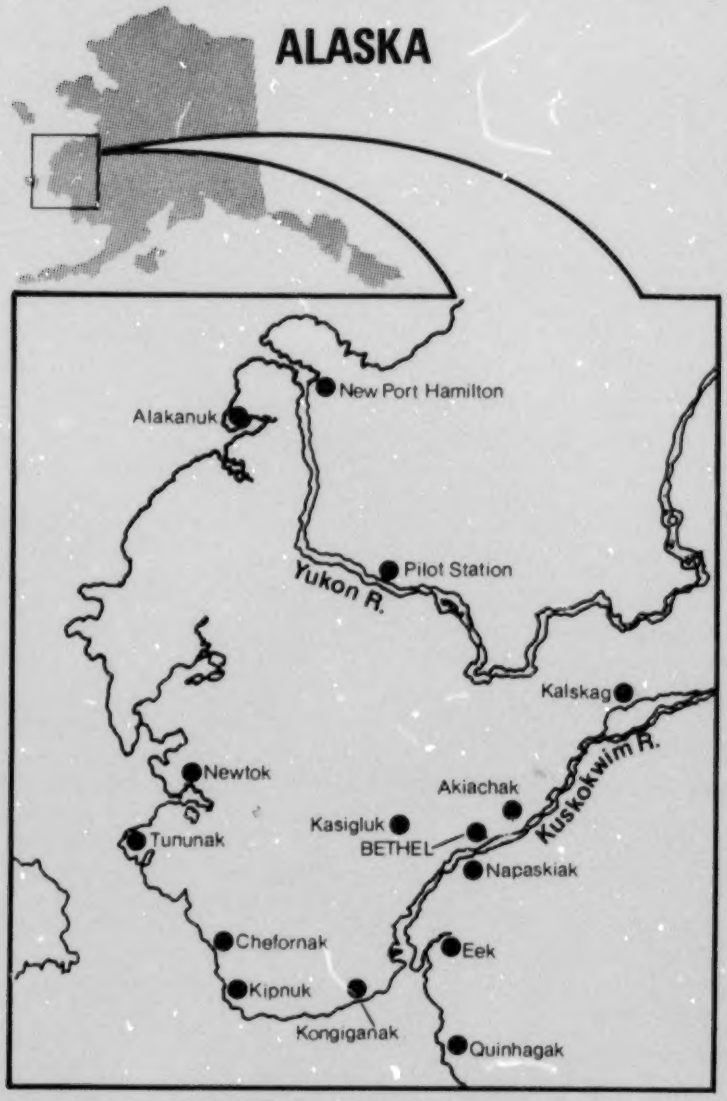
A third group of Eskimos is the Sugpiaq. They number about 3000 and inhabit the peninsula which leads to the Aleutian Chain. They also live on Kodiak Island.

The Central Yupik People

The fourth group of Eskimos, who make up the subject of this book, are the Central Yupik (sometimes referred to as Yuk or Yuit). They are the largest group of Eskimos in Alaska, numbering about 17,000. They live in the area between Unalakleet to the north and the Alaskan Peninsula to the south. Much of this area is called the Yukon-Kuskokwim Delta because of the two mighty rivers which cut through it. The Central Yupik Eskimos live in villages along both rivers and their tributaries, as well as along the coast and on coastal islands. The land inhabited by the central Yupiks is highlighted on the map on the next page.

These villages range in size from around 100 to 500 inhabitants. The average-size village would perhaps have about 200 people. Since so much of the Yupik Eskimo's way of life is based on hunting and fishing for subsistence, nearly every village is located on the coast, on a river, or on one of the many tributaries and sloughs which meander endlessly across the thousands of square miles of flat, open tundra.

There are no roads in this vast area, so travel traditionally was done mainly on the water during the summer season. Years ago, this travel was done by kayak. Today, most Eskimos use ten to twenty-foot plywood boats with outboard motors.



The Central Yupik Eskimos live in what is called Southwestern Alaska. On the enlarged portion of the map, you will find the villages which contributed stories to this book.

During the summer it is next to impossible tc travel across the sodden, spongy tundra which swarms with what have been described as "the world's largest mosquitos". Once the winter freeze descends, however, the tundra turns into a vast white ocean open for travel. In the old days, dog teams could still be seen, but most trails are now made by roaring snow machines.

Travel over longer distances today is usually done in small, four to six-seater airplanes. It is not unusual for villages to have four or five airplanes a day land on their gravel airstrips or on the waterways which are always available.

The airplane has made the vast tundra smaller. It has helped wipe out disease and has saved the lives of many in medical emergencies. On the other hand, it has opened the door to western ways which are being adopted more and more by a people which for centuries lived by its own ways.

This book does not enter into the debate about whether this change is good or bad, for there are numerous points which could be made for either side. Furthermore, the amount of change which takes place is not dictated by governments, or schools, or books. It is dictated by countless small decisions made each day by individual people.

What this book does do, is capture a passing way of life which still provides the cultural roots for a large generation of young Eskimos. What each of us is today, we owe to a large extent to those who went before us. This book provides an insight into the hard, often struggling, but always sensitive way of life of an older generation of Yupik Eskimos who still remember "the way it used to be".

The Central Yupik Language

The Yupik language has been written down in some form or another for over a century. The first writing systems were devised by missionaries who lived among the people, learned their language, and sought to teach them to read mainly so that they would have access to the Bible and various other books used in church services.

Several of these older writing systems are still in vogue but present various problems particularly for the non-Yupik speaker.

The writing system used in this book is that devised by linguists at the University of Alaska. It is the result of the efforts of many people, including, Irene Reed, Osahito Miyaoka, Steven Jacobson, Paschal Afcan, and Michael Krauss, who are also joint authors of the ***Yup'ik Eskimo Grammar***, published by the University of Alaska in 1977.

This grammar provides the rationale behind the writing system, as well as a detailed linguistic explanation of each symbol and sound. I say symbol rather than letter because several single sounds in Yupik are written with two letters. The grammar is also an excellent linguistic introduction to the Yupik language.

The writing system used in this book has become the most widely accepted, standardized form for writing Yupik. One of the major reasons for its popularity and acceptance is the fact that it was adopted as the writing system for the Primary Eskimo Program, a bilingual-education program initiated by the Bureau of Indian Affairs in 1969. This program uses Yupik as the language of instruction from kindergarten through third-grade in about twenty or slightly less than one half of the village schools in the Yupik area. Children in these schools are taught to read and write Yupik before English. Consequently, a cadre of teachers had to be trained in the writing system and a significant number of reading materials had to be developed.

One of the chief advantages of the writing system is its consistency. Unlike English, letters do not play tricks on the reader in Yupik. Each sound is written in only one way.

This leaves Yupik readers with only two problems in reading. One is obvious if you leaf through this book: the sheer length of some of the words. This is the nature of Eskimo languages. Whereas English conveys meaning by stringing together a series of words, Eskimo prefers to start with a root word or "base" and further define its meaning by a series of additions called "postbases" and "endings." The following example shows the challenge of word

length when reading Eskimo:

Maligtesciigatarpenga-qaa?

Can you not accompany me?

Someone, even a youngster, who grew up speaking Yupik has no trouble ***saying*** that word-sentence, but it takes considerable practice, even for an adult to be able to ***read*** a series of words that length with ease.

The second problem faced by Yupik readers is that of dialect. Linguists have identified seven dialects of Yupik: Yukon, Kuskokwim, Nelson Island, Bristol Bay, Nushagak River, Hooper Bay-Chevak, and Nunivak Island. Differences between individual dialects are similar to those found between Texas and California dialects on mainland U.S.A., or between Boston and Chicago.

The pronunciation of words may vary. At times totally different words are used for the same item or idea. The cadence or musical flow of sentences will be different. Even differences in grammatical usage will be found, a common contrast found between Standard and Black English.

Dialect differences pose no major problem when people communicate orally. People speaking a different dialect of the same language normally have no significant difficulty in conversing. When a language is written, however, a certain finality is added to words, a process of standardizing is taking place. In oral conversation it is a simple matter to clarify words that are not understood. Nearly every casual conversation in any language is peppered with clarifying questions such as, "What do you mean by that?"·"Pardon me?"·"Hmm?"—or sometimes, simply, "Huh?" When reading, you cannot ask these questions of a book.

Of course, reading helps people understand each other's language usage. So reading, in a sense, builds bridges across dialects and emphasizes what is common in the language rather than what is different.

In this book the Eskimo text is presented in the dialect of the speaker. Four of the seven Yupik dialects are represented. The villages which contributed the 49 narratives in this book are listed

below. The number listed after each village is the number of individual stories from that village.

Akiachak	2
Alakanuk	2
Bethel	7
Chefornak	1
Eek	5
Kalskag	1
Kasigluk	3
Kipnuk	1
Kongiganak	13
New Port Hamilton	1
Newtok	3
Pilot Station	1
Quinhagak	5
Tununak	2

The Yupik reader will note that dialect differences do not present a major reading problem. If the meaning is not entirely clear from the context of the story, referring to the English translation or discussing the text with others will usually make the meaning clear.

How This Book Came About

The stories in this book were collected between 1975 and 1980. They were gathered by students at the Bethel Regional High School as part of a cultural heritage program.

Since many of the students who attended the high school were from villages throughout the area, it was a relatively simple matter for them to return home and record on cassette tape, stories and tales from the best known story tellers in the village.

Students then returned to school and wrote an English summary of what was on the tapes. These stories were then edited, illustrated, and presented periodically in a charming magazine entitled, ***Kalikaq Yugnek*** (Book of the Yupik People).

This popular publication, however, was soon out of print and only a few file or library copies remain available. Furthermore, the

original Yupik narrations remained locked away for safe keeping in a tape file.

Meanwhile, the Lower Kuskokwim School District, centered in Bethel, was establishing several new village high schools each year. Each of these schools has a Yupik bilingual teacher who teaches Yupik reading and writing, as well as culture to the students. Unfortunately, 95% of all written Yupik materials were developed for grade-school students. As a result, the high school students, after learning to read Yupik found that there was very little adult reading material available.

Thus, this book was conceived for two major reasons. First, to record in a permanent, literary form the treasure of authentic Yupik material stored away in a file cabinet and, secondly, to provide high school students with adult-level reading material in a bilingual format. This bilingual format would allow the book to be used for a variety of instructional purposes in either Yupik or English and for teaching students the idiomatic differences between the two languages. In fact, a teacher guide has been prepared to assist teachers in using the book for classroom purposes.

As work on the book progressed, it became clear that its contents would provide fascinating reading for a much wider audience. Not only should Yupik, high-school students find the book interesting, but so should their English-speaking counterparts.

Also, anyone studying the Yupik language will find the book to be the first extensive, adult-level reader available in Yupik. The parallel presentation of both Eskimo and English texts should greatly facilitate the language-learning process.

Then, too, those interested in Eskimo culture, whether professional ethnologists or simply curious amateurs, will be gratified to find a book about Eskimos written by Eskimos.

Finally, the quality of the narratives in the book is such, that just the average reader will find much in them of refreshing newness and charm.

Keeping all of these readers in mind, work on the book was begun. The first major task was to carefully write down in Yupik

what the elders had narrated on the tapes. The immensity of this task was heightened by the sheer number of words to be recorded, as well as the fact that the speakers were from different dialect groups. Then there was the consideration that the text was **adult** Yupik, something which very few Yupik writers have had extensive experience in writing.

The bulk of the transcription of the Yupik text was done by Alice Fredson of Kipnuk. Although others contributed small sections, Alice worked with extraordinary speed and intensity to reduce the oral narrations to written Yupik texts. She also worked with the editors to produce the first-draft English translation, another task for which she displayed unique talent.

Once the entire typescript for the book was completed, the editing process took place. For ten days a committee consisting of myself and always two, but sometimes four or five Yupik specialists, painstakingly reviewed the entire book word by word. As grueling as this process was, the entire committee agreed that the final text reflected a level of quality with which all readers could be pleased.

A word should be mentioned about the translation process. An old Latin saying sums up the pitfalls of translating from one language to another: ***Traductor, traditor*** (Translator, traitor). No translation can ever adequately convey either the total meaning or the total feeling of the original. That notwithstanding, translation takes place every day. It has to.

In translating this book, two major principles were used to provide a "golden mean". The first said, "Remain as close to the original Yupik meaning and style as possible." The second, adopted to avoid the stilted and sometimes confusing style of literal translations, said, "Be sure the English translation is idiomatic, flows smoothly for the reader, and above all, makes sense."

The guidelines for translating were simple. The process itself was not. Yupik and English are such different languages that it often took considerable group discussion to find an accurate and appropriate English equivalent of a Yupik word, phrase, or

sentence. The reader who is fluent in both languages may at times find a more appropriate equivalent for a particular phrase. This will simply be a reminder of the flexibility of both languages and the trials of translation.

The Sections of This Book

The word ***lore*** has its roots back among the old Anglo-Saxons. For them the word was ***lar*** and it meant ***learning, teaching, knowledge,*** or ***wisdom***. Folklore, then, is the accumulated knowledge and wisdom of a people which is passed on through teaching. That is what this book is all about.

Since for some people the word ***folklore*** includes material objects such as artworks or artifacts and since this book is strictly a collection of oral narratives, the title of the book became **Yupik Lore: Oral Traditions of an Eskimo People**. Thus the contents of the book are folklore, but strictly the oral type of folklore which is passed on by word of mouth from one generation to the next.

This book, then, contain all the richness and poetry of "people talk". For that reason, when we grouped the narratives in this book we tried to be logical, but not overly scientific. The fact is, when dealing with folklore, there is no strictly scientific way to categorize its different forms or lable them. Folklorist, Barre Toelken in his book, ***The Dynamics of Folklore***, writes, "...in spite of more than one hundred years of intensive study in Europe and America, folklorists have produced neither a satisfactory definition for that body of materials on which they fondly spend their scholarly lives nor an acceptable, consistent set of critical terms with which to discuss it."

So we have assembled our oral narratives into the following six groups:

Short Stories

Eskimo History and Customs

Eskimo Family Teachings and Common Sense

Eskimo Know-How

Yupik Fables

Myths and Legends

Another collection of stories from the old folks might be grouped differently. The grouping is not important. The weave of the fabric is.

What you are about to read are many individual stories which begin to make up the story of a people. A people which has been pitted against nature in its most harsh and unrelenting form. A people for whom survival has been a challenge, against whom the odds have often been overwhelming.

This book will give you a glimpse into their lives, their thoughts, their feelings. It will share with you some of the wisdom of the Central Yupik Eskimos as they have cherished it and passed it on to their children over the years.

Edward A. Tennant
Executive Director
Educational Research Associates, Inc.
Albuquerque, New Mexico

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Behind the pages of this book are many people whose teamwork made it possible.

For the origins of the book we must thank the Eskimo elders from many different villages. They felt that their heritage was important enough to pass on to the Eskimo youth of today and to us. They graciously gave their time and their permission to bring this heritage to print.

Without the work of the students and teachers at Bethel Regional High School this collection of stories would never have been put together.

Approval for the book as an educational contribution was given by Carl Peterson, Superintendent of the Lower Kuskokwim School District.

Overall guidance for the stage-by-stage development of the book, as well as for the coordination of all the people who worked on it was provided graciously by Betty Huffmon, Bilingual Director for the Lower Kuskokwim School District.

The huge task of transcribing the Eskimo narrations from tape to paper and providing a first translation was accomplished, for the most part, by Alice Fredson, an assistant teacher at the Kipnuk High School. Joseph Bitar assisted in the initial translation and also in the preparation of the first and final scripts. Wherever others have transcribed and translated tapes, we have provided the credit in a footnote.

Editing of the final text was done by a team consisting mainly of George Andrew, James Berlin, and Edward Tennant. Joining the team at various times were: Oscar Alexie, Alice Fredson, Betty Huffmon, Ina Berlin, and Vernon Chimegalrea.

For those others who helped in some way, but whom we have inadvertently failed to mention, we also express our sincere thanks. The efforts of all who helped, have produced a truly noteworthy, bilingual work.

QANENGSSAGGAAT

SHORT STORIES

TUTGARA'URLUUM QUYALLRA

Marie Augustine-am qanemcia Alarnermium

Ak'a tamaani tutgara'urluqellriik uitalliniuk kiirrarmek, kuigem ceniini, kuik tamana anumaluni imarpigmun. Tutgara'urlua tauna tan'gurrauluni, maurluan taum aulukeqcaarallinia, assirluku anglirikan yuusqumaluku.

Angliriuraan, piyualutek imarpiim ceniinun anelrarlutek cenirtelliniuk, mallussurlutek. Iliini mallungaqlutek nayirnek.

Quyatekluki utrulluki neqautekaqluki.

Kiagmi naunrarnek amllernek cumertaqlutek. Iliini-llu pavavet yuilqumun ayagaqlutek. Caaqamek-am tua-i mallungnaurtuk tuntumek keglunret tuqutellratnek. Tamakunek tua-i mallungellermegnek neqkauterlutek naunrarnek avuluki.

Tutgara'urlua tauna angliilliniuq, ellami-llu kiimi aquiyaurrluni. Enemek keluani qulvarvingqelliniuk, tuavet tua-i tutgara'urlua mayuqetaalangluni, aquigaqami.

Caqerluni mayullermini itliniuq tuavet. Kiarrluni pilliniuq pagkuk tangluk qerringalriik, cali-wa-gguq cat makut cauciinaki. Iliit teguluku yuvriakiliu cauciinaku. Atakuan maurluni pillinia, "Piani qulvarvigmi caugat paugkut?" Maurluan pillinia, "Apa'urlurpet urluvqaa, pitegcautai-llu, tangluk-llu."

Tua-i angliilliniuq tauna tan'gaurluq pavavet-liu kelumegnun ayangssiaqluni, caaqami ingrim taum kelumegni uitalriim avatiini tuntunek tangerrnaurtuq. Utertaqami maurluni qanemcitaqluku. Pinaurtuq qaill' piluki pitaqeqeryugyaaqluki.

A GRANDSON'S GRATITUDE

by Marie Augustine of Alakanuk

Once upon a time a grandmother and her grandson lived all by themselves near a river that ran out to the ocean. The grandmother took care of the boy, hoping he would grow up to be a good man.

As the boy grew older, they would walk downriver to the ocean to comb the beach. Sometimes they would find beached seals that had died. They would be thankful for them, take them home, and store them for food.

In the summertime they would gather large amounts of plants and berries. Sometimes they would walk out to the tundra, find a caribou that the wolves had killed, and use what they found as food along with the plants and berries.

The grandson grew, and soon he was playing outside by himself. Behind their house was a food cache built on poles. A ladder was attached to it. The grandson sometimes climbed the ladder while playing.

Once after climbing up, he went inside the cache. Looking around he saw a pair of snowshoes stowed away. He saw some other things too, but did not know what they were. He took one of these things and examined it, but did not know what it was. That evening he asked his grandmother, "What are those things in the cache?" "They are your grandfather's bow, his arrows, and his snowshoes," his grandmother told him.

So the boy grew. He would take walks away from the house. Sometimes he would see caribou around the mountain which was behind the house. When he went home he would tell his grandmother. He would say how much he wished he could kill one of them.

Piyugngarian tamana urluveq uigtuavkalallinia maurluan. Elicamiu inartaqami umyuarteqnaurtuq, "Qaillun atak pilua urluverkun pitqerlii! Kaak' waniw' pisngaitua."

Tua-i maurluan kemyuksagucamiu, yualunek qunavcirraarluni piirriluni qelutekiuqiliu allamek tamana urluveq. Taugaam-am taum maurluan pillinia tua-i piyukaku atuusqelluku. Maurluan taum kenekngamiu picurlakarnayukluku canek pisquuyuitellinia.

Ayagaqamek-llu maliklutek, mallungaqamek taum tutgara'urluan utrucaurrluki, angliami.

Tua-i tamaani assirlutek yuugu'rtuk, tutgara'urluan-llu ikayuangluku. Caqerluni, ayangssirraarluni maurluni pillinia, urluveq tamana uumiku ayakuni ayaucugluku, pitarkanek tangaalarniluni tuntunek. Ayumian maurluan alerquallinia qaill' pissullerkaanek, qaillun-llu urluveq atullerkaanek. Ayalangllinluq tamana urluveq malikluku.

Ayaggaarluni caqerluni tekicami maurluni pillinia tuntumek pitniluni. Nakleng maurlua quyaqertuq. Egmian upluni pilagyartuqatarluku. Ayaglutek pillinia angtuamek pitlinilria. Pilalliniak.

Tamaakenirnek tutgara'urlua pit'langlliniuq, maurluni aulukengluku.

When he was able to, his grandmother let him try the bow. He soon learned how to use it. When he went to bed he would think, "How could I catch something with that bow! I suppose I'll never catch anything."

When his grandmother had more confidence in him, and after she had unravelled some sinew, she changed the bowstring. But then she told him to use it if he wanted to. Because she loved him very much and did not want him to get into an accident, she never tried to persuade him to do anything.

When they went beachcombing and found a dead seal, the grandson would pack it, because he was now old enough, and bring it home. And so they lived a good life. The grandson began to help his grandmother. One day, after he had been out walking, he told his grandmother that next time he went out he would take the bow and arrow. He had seen some caribou. So his grandmother explained to him how to hunt and how to use the bow and arrow.

One day, after going out with the bow and arrow, he told his grandmother that he had shot a caribou. His poor grandmother was very thankful. Immediately she got ready to go and butcher it. When they went out she saw that he had shot a big caribou. They butchered it.

From then on her grandson began catching game and taking care of his grandmother.

SAANIIGEM ALANGRUA

Minnie Carter-aam qanemcia Ekvicuarmium

Tua-ll' qanemcimek niicugnipiallruunga aanama iluraan qanemciilranek. Aanaka unguvallrani. Iluraa qanemciilruuq alangrullerminek. Kass'amek aiparluni ayallermegni Mamterillermun. Tauna kass'aq pektaullinilun Mamteramek. Allam tuaken taitellrullinilukn Ekvicuarmun.

Ayalliniuk Ekvicuarmek qimugtetgun. Ekvicuarmiut Mamterillermiut-llu akuliitni kuigtangqertuq linrayamek piaqluku. Tamatum kuigem nuniini nunallertangqelliniuq, ik'ikigguq qungurugaat, caniitni-wa-gguq cat aklut ellilallrit tuquaqata.

Taukuk ayalliniuk cukaunatek, tuma assiilan. Ayainanermegni kaingelliniuk. Tuavet nunallernun tekicamek, enemun itliniuk, kiimi-ll' nangerngaluni. Taukut nunat yuirutellrulliniameng ak'a. Taugaam yuut nunaksugtaita nunaketullrulliniit uksuarmi.

Tuall' unuan tauna aipani kass'aq pillinia tuani qavartaryuglutek, unuakuani tekivsiaryuglutek Mamterillermun. Tuai aklutek itrutliniluki tuavet enemun.

Maaten pilliniuq saaniigitlinilriik, saskangqeng'ermek, neqauterlutek-llu. Saaniigtek nalluyagutellrullinikiik. Aipani tauna kass'aq pillinia tua-i neryuglutek, saskamegnegun-llu qanikcamek urugciriyuglutek. Taugaam tauna kass'aq qanlliniuq, saaniignek tangellruniluni pavani qunguni, aqvacugluni. Piyaaqellinia pisqevkenaku. Taugaam kass'aq tauna kaggagtelliniuq, qang'a-gguq! Carayagtaituq-gguq! Tuqumaut-gguq! Tainqiggngaitut-gguq!

Tuaten qanerluni anlliniuq tayima. Ak'anivkenani kiarrluku tangllinia, kangairia qungut nuniitni. Pia-i-llu-gguq tegulluni saaniigmek. Iterluni tua-i utaqallinia. Piqerluni itliniuq saaniigmek itrulluni, qanikcarmek imarluni. Agartellinia, ilavkugmek agaucirluku kenillrem qullinun saanililuni-

THE TEAKETTLE GHOST

by Minnie Carter of Eek

I listened with great interest to a story which my mother's cousin told. My mother was still alive then. Her cousin told her about the ghost he saw. He was with a white man on the way to Bethel. The white man was traveling from Goodnews Bay. Someone from there had brought him to Eek.

They left Eek by dogteam. Between Eek and Bethel is a river called Inrayak, near which is an old village with a large, ancient graveyard. Alongside the graves were many things which were placed there when someone died.

They traveled slowly, as the trail was bad. Soon they grew hungry. When they arrived at the old village they went into the only house that was still standing. The village had been uninhabited for a long time, though some people used to camp there in the fall.

When it was getting dark the Eskimo told the white man that they ought to overnight there and continue to Bethel the next morning. So they brought their gear into the house.

Suddenly he realized that they had no teakettle, even though they had food and cups. They had forgotten their teakettle. He told his companion they should go ahead and eat and then melt snow in their cups. But the white man said he had seen teakettles up at the graveyard and wanted to go and get one. He told him not to do that, but the white man insisted, "No! There are no ghosts! The people are dead! They won't come back!"

So saying, he left. Not long after, the Eskimo looked and saw the white man walking around the graveyard. Then he saw him take a teakettle. He went back inside and waited. Soon the white man came in with a teakettle filled with snow. He hung it above the cooking place with a rope and made tea. When the tea was done

llu. Saanlik taqngan tauna kass'aq yurqalliniuq, elili taugaam pivkenani taugaam saskamikun qanikcarmek urugciriliniluni. Kass'am taum pulengtaarluku piyaaqellinia yuurqallguciisqelluni. Taugaam tua-i pinritliniuq.

Wanikuqertelluku, kass'aq tauna qavarningliniuq, Qavaqaquluni. Ena tamana kiirian keneq nipluku egairet patullinli. Unuurriuni tuani. Tuani cuucekaamek kenurrangqellinilutek, taum kass'am pianek. Inartelliniuk cuucekaaq kumatuumaan.

Tauna kass'aq kallkarnek naqiluni elili-llu-gguq call qavaqsaunani. Uitainanragni-gguq ca picinaku alqunaq ena man'a evcugkituq, tuar-gguq angyam iluanlutek angyaq puukalria. Arulallaglutek tamarmek. Kass'am taum kallkani elilierluki mak'arriuni aptelliniuq, "Cauga augna?" Elili tauna imna qanlleq carayagtaitnlluku.

Tua-llu pillinia taum yuum, "Anenaurtukuk. Carayiit pingaitaitkuk." Taugaam tauna kass'aq qessalliniuq anyuumiinani, carayagmun tangerciqnilutek. Enemi tamaani uitauryuglutek. Ullagarriuku, tegularluku anutessaagyaaqellinia. Alingallagluni.

Aipiriluni migpallartelliniuq maaken akertem pit'ellran tunglirneranek. Umikuan kiaken enem egkuanek migpallartelliniuq. Tuamta-ll' nangnermek uaken kangiramek migpallartelliniuq, nutaan tuknilriamek. Ena-llu-gguq man'a qiivcillagluni. Tua-i-llu-gguq amiigmek, man'a aurneq akagluni itqili. Enem llua uivluku avatlikun, tekillukek-llu. Kumiatpiarluni. Tuar-gguq elliini cikumun agtuutellria.

Kass'am taum amik kelluteqerluku, alingurtualuni qairillagaluni ullagartaa aipani. Ciunran pillinia, "Anucungramken qessallruuten, alingyaqunak." Tauna kass'aq pilliniuq, alingengaitniluni amta-llu-gguq alingluni cakneq. Tua-i-gguq piqerluni imna tauna kass'arpall'er qairillagnaurtuq. Taqesqelluku piaqani taq'aqluni.

Maaten amik tangerrluku pilliniuq yuk ugna igvairia. Kanaqlagnek atkugluni, akuruterluni, aliruterluni-llu

the white man drank some, but the Eskimo did not. He just melted some ice in his own cup. The white man kept asking him to have tea with him. But he refused.

In a short while the white man became sleepy and began to doze off. When the house got warm the Eskimo put out the fire and covered the window. Night was falling. For light they used a candle which the white man had brought along. They went to bed with the candle burning.

The white man was reading a book and the Eskimo was still awake. Suddenly, they felt a jolt. It was like being in a boat that hit something. They both were shaken. The white man threw his book aside, jerked up, and asked, "What was that?" He was the one who had said there were no ghosts.

The Eskimo said, "Let's go out. The ghosts won't bother us." But the white man refused to go out saying that the ghost might see them. He just wanted to stay inside the house. The Eskimo ran over to him and tried to take him out by force. He became frightened.

For the second time there was a loud thud from the direction where the sun rises. Then the last time, it came from the opposite end of the house. Finally, when it came from the corner, the impact was so great it shook the house. Then a fog began creeping in the door. It crept around the house until it reached them. The fog was very very cold. To the Eskimo it felt like the touch of ice.

The white man watched the door for a while. Then, terrified and in tears he ran to the Eskimo. The Eskimo told him, "When I wanted to go out you did not want to, so don't be frightened." The white man said he would not, but he was already very frightened. Now and then the big white man would burst out crying and the Eskimo would tell him to stop.

The Eskimo looked at the door and saw a person appearing. He had on a muskrat parka. The hem and sleeves were trimmed

terikaniamek. Negilirluni keglunermek, nacarturluni. Nuna un'a acia uivluni, tuar-gguq qamaneq. Ullagturlukek-gguq cukaunani.

Taum neq'aqallinia aanami qanlallra. Uitaurquvet-gguq, carayagmek tangerquvet, ena ullelluku tuquciiqaten. Tauna kass'aq pillinia caugarrluni nangertesqelluku. Piluku-liugguq kingupiarluku, cukaunaku, ayasqelluku taum carayiim tunginun. Kass'am aptellinia, "Tuaten-qaa pituut?" Qanrutlinia, pituniluki. Maligarutuq-gguq tauna kass'aq qanrucunaiqaarluni, niicugpeknani-llu anucullrani.

Pillinia tangvagtiinun agturarkauniluku carayiim kemga uyaquakun. Agturraarluku-llu ellivikluku unatminek qamiquakun, acitmun-llu cingluku tallim taugaam uqamaltacianek. Tua-i tauna kass'aq kingupialliniuq carayiim tungiinun. Yuum maligtaa kass'aq carayak-llu caumalukek. Camek-gguq taum carayiim kegginaa patuluni. Maligiamegnegu, taum yuum yaggluni, uyaqurrakun kemga agtullinia, natmi pinrilengraaku. Umyuaqurluku qaill' pillerkani tuatnakuni.

Unatain-gguq agtullrani kemga tuar-gguq qaugyaq. Kumlatpiarluku-gguq cakneq. Unatai-gguq tuar uuqitalriit ugaani-gguq qumlatem. Tuatnarraarluni kass'aq taquvaasqellinia. Unatminek pategluku carayak qamiqurrakun, tallimi uqamaltacianek acitmun negtellinia. Tauna-gguq carayak yaatmun caumaluni elkek caumavkenakek. Negquraani imna tauna carayak acitmurtelliniuq, nunamun iterluni, nuna tamana cikusngangraaku.

Tuall' umyuarteqliniuq, "Atrallra cukarikanivkarluku negkaniqaqerlaku." Negkaniqaani-gguq carayak tauna mayuqaniqili. Cali ataam tallimi uqamaltacianek negqurallinia. Ayumian tua-i tamarmi catairutliniuq tayima.

Kingunra-gguq taugaam uivluni tuar-gguq qamaneq. Niitelaucirmitun tull'uku aluminek manigtellinia. Arulairangguq ayuqucia man'a qinuirtuq. Tuall' kass'aq pillinia anucugluku, qanerluni carayagmun pinqiggnaitnilutek. Anngamek ena uivelliniak, kassuamegnegu-llu iterlutek.

with wolverine fur and the ruff was made of wolf. He had a hood on. The ground under him was whirling like an eddy. He approached very slowly.

Then the Eskimo remembered what his mother used to say. She said that if you stayed still when you saw a ghost, it would turn the house inside out and kill you. The Eskimo told the white man to stand facing him and to move backwards very slowly toward the ghost. The white man asked, "Do people usually do this?" The Eskimo told him that they did. The white man willingly did what he was told after having been so stubborn and refusing to listen when the Eskimo had wanted to go out.

The Eskimo told him that the person who sees the ghost is supposed to touch the ghost's skin, then put a hand on its head and push down with the weight of the arm. The white man started walking backwards toward the ghost. The Eskimo moved facing him and the ghost. There was something covering the ghosts's face. When they came near, the Eskimo, although it was repulsive to him, reached under the ghost's collar to touch its skin. He kept in mind what he was supposed to do in this kind of situation.

When his hand touched the skin, it felt like sand. It was very cold. His hand felt as though it were burning because the ghost was so cold. After that he asked the white man to move to one side and, putting his hand on the ghost's head, he gently pushed it down with the weight of his arm. The ghost was facing away from them. As he pushed the ghost, it started to go down into the ground, even though the ground was frozen solid.

Then he thought to himself, "To make it go down faster, I'll push a little harder." When he did that, the ghost came back up. So he just let the weight of his arm push it down. Then the ghost disappeared completely into the ground.

The spot where it went through was going around like a whirlpool. Then, as he had heard it said, he stepped on the whirling ground and smoothed it with his foot. When it stopped he felt relieved. Then he asked the white man to go out with him, saying the ghost would not bother them again. Once outside, they walked around the house according to the custom, then went back inside.

Saanik-gguq enem iluani uitaluni kenillrem nuniini. Pillinia tauna kass'aq utrutesqelluku enellranun. Taugaam kass'aq tauna alingluni piyuumiitelliniuq. Elliin-llu utrucuumiitellinia, aqvallrunrilamiu.

Utercunga'artelliniuk Ekvicuarmun, Mamterillermi canimellruan. Uplutek tua-i ayalliniuk. Ayalnguuraqerlutek kass'am taum talliakun enuurluku enirtuutellinia kingunermegnun. Kingyarluni tangllinluq ca man'a tuar-gguq angqaq, akalria kingunragnegun. Neqaqallinia-am niitelallni carayagnun saskut alikniluki. Uluani anlluku tumllertek cet'rallinia. Tamatum-gguq maligcestiignek cet'rallra tekicamiu arulaiqili tayima-llu tangrruunqigtevkenani. Taum kinguakun tamarmek naulluungelliniuk, miryaralutek.

Nunanun tekicamek unayaqlinia tauna kass'aq maligtesqelluni qasgim ciqitallrinun. Tua-i-gguq carayagmek tangrraarlutek tauna kass'aq pisqellriani niiculuni. Tass'uqlutek agkilik qasgim ciqitainun, tekicamegneki-llu akaguarlutek. Carayagmek-gguq tangellret tuaten akaguanritaqameng ciqitarni, naulluutmek ciunermeggnun tekiutetuut naulluvkarluki.

Tuall' akaguarraarlutek tuani ciqitarni tuyum eniinun agglinilutek. Taum tua-i tuyum ciuniurlukek kaminiaq kumarrluku saanilitellinilukek. Taukuk tua-i naulluupiarlutek, miryaralutek. Qanemcitliniluku tauna tuyuq. Wanikuan inartelliniuk. Unuaquan naulluullrak utumartelliniuq.

Assiriamek taugaam ayanqigtelliniuk Mamterillermun, tamana ciuqlirmi tumeltek tumkevkenaku. Qanemciialliniuk taumek alangrullermegnek. Tamatum kinguani allam yuum tekitellriim tuavet nunallernun, tauna saaniik tagutellinia tuavet qungunun.

The teakettle was in the house by the cooking place. The Eskimo told the white man to take it back where he had gotten it, but the white man was afraid to. The Eskimo did not want to take it back himself because he had not gotten it in the first place.

Then they decided to return to Eek, as it was closer than Bethel. They got ready and left. They had been traveling for some time when the white man nudged the Eskimo's arm and pointed back. Turning, the Eskimo saw a thing that looked like a ball roiling toward them. He remembered that he had also heard that ghosts are afraid of knives or weapons. Then he pulled out his knife and, drew lines with it across their path. When the thing following them came to where the lines were drawn, it stopped and was not seen again. After that they both became sick and started vomiting.

When they arrived at the village, the Eskimo invited the white man to accompany him to where the trash from the men's house* was dumped. After seeing the ghost, the white man was very obedient. Hand in hand they went to the men's house dump and rolled around it it. When people experienced a ghost, if they did not roll around in the dump, they would bring sickness to the people they came in contact with.

After rolling around in the dump they went to the parsonage. The pastor welcomed them, lit the stove, and made tea for them. The two men felt very sick and were vomiting. They told the pastor what had happened. Afterwards they went to bed. The next day they felt better.

When they were fully recovered they resumed their trip to Bethel, but this time they used a different trail. They told about their experience. Some time later, another person who went to that old village took the teakettle back to the graveyard.

*The Eskimo word **qasgiq** is nowadays often used for the small steambaths found wherever Eskimos live. Traditionally however, the **qasgiq**, was a large half-underground structure, where men ate, worked, and slept, as well as bathed. Ceremonies were held in the **qasqig** and boys received much of their training there. Therefore, throughout this book the word **qasgiq** will be translated as "men's house".

CIUQLIQ YUPIIT ANGUYALLRAT
Charlie Pleasant-aam qanemcia Kuinerrarmium

Ak'a avani niitelallruaqa anguyautellrata ayagnera. Tamatum ciungani yuut waten ayuquellruut anguyaucuunateng. Anguyautellrunrilkata yuk amilerrsartuq maa-i.

Tua-llu maa-i qanlartut kalukaqatartut-gguq. Tamaani qasgimi kalukalartut, anglaniluteng. Caqerluteng kalukalliniut uksumi nengelviim nalliini. Tua-llu tuani qasgimi kalukalriani, malruk tan'gaurluuk aavcaallinilriik.

Piinanermegni taum aipaan aavcaaq egtellrani aipaan iinganun tut'elliniuq, iinga qagerrluku. Taum iingirtellrem atii nang'errluni tauna qetunrarmi iingircetellra ullagartellinia.

Ulliiku, taum iingirkengellrem atiin piyaaqellinia, "Tautun pikiu tamarmek inglupiamek iingqerrniartuk." Tekicamiu teguluku tamatumek aavcaamek, iik inglugtun qagerquallinikek.

Tua-i tauna anguyiim ayagnera. Callungelliniut. Yurnayungaqameng ilameggnek, atrarluteng tauna tuqucilleq tuqutaqluku, wall'u akngirkengellruaqan akngirtaqluku. Kiituan tamarmeng yaggluteng callungellirjut tuqurqulluteng.

Tua-llu enemek nunat yaatiitnelngurmek tauna arnaq caqerluni anlliniuq. Uinga-gguq tayima tuani qasgimi uitallruluni. Anngami kiarrluni qasgiq tauna tanglinia, aruviryaaqellriim-gguq taugaam allakauluni aruvii aurnerullinilria. Umyuarteqliniuq tuani qasgim iluani tuqurqucukluki, aruvak tamana aurnermek avungqerran. Taringamiki, ataam iterluni amik asvaiqcallinia atakuyarturluni-llu man'a.

Unulliniuq, unumainanrani engiqtararalriartangliniuq cakmaken amigmek, taugaam ikirutenritliniluku. Tayima engiqtararalnguami nepairutliniuq. Tauna-gguq tua-i anguyiit

THE FIRST ESKIMO WAR

by Charlie Pleasant of Quinhagak

I used to hear about how the first war started a long time ago. Before then the people used to be the way they are today, with no wars. If there had been no wars there would be many people now.

Today people say they are going to have a party. In those days they used to have their parties in the men's house and it was fun. Once they had a party in the winter, during the cold weather. At that party two boys were playing darts.

While they were playing, one of the boys threw a dart that landed on the other boy's eye and popped it. The boy's father stood up and ran over to the one who had thrown the dart.

As he approached the boy, the father of the boy who had thrown the dart said, "Do the same thing to him, so they will both have one eye." But when he got to the boy he grabbed him and popped both of his eyes with a dart.

That was the beginning of war. Everybody in the men's house started fighting. When someone felt vengeful for his relatives, he would go down* and kill anyone who had killed, or injure anyone who had inflicted an injury. Soon everybody was fighting and killing.

In the meantime a woman came out of a house that was situated on the outskirts of that village. The woman's husband was in the men's house. When she stepped outside she looked and saw that the men's house was sending out smoke but it looked strange. Then she realized that it was vapor rather than smoke. She thought there must have been a killing in the men's house, because the smoke was mixed with vapor. When she realized that, she went back into the house and barred her door as best she could. Dusk was beginning to fall.

Soon night came. Some time during the night someone started moaning outside her door. But she did not open it. Soon

ayagnillrat, kiituan ilingcarangelliniut nunanek allanek, kiituan tua-i anguyalangelliniut.

Tan'gaurluq-gguq yugmek tuquciyugngariaqami curukalrianun maligutaqluni. Tamaani-gguq anguyaucarturraarluteng tekitaqameng ilaseng atauciungraan ingluita tuqutellruaqatgu qialuteng tekitelalliniut. Ilangartenrilameng taugken cakneq angnirluteng tekitaqluteng.

the moaning stopped. That was the beginning of all the wars. Soon they were asking for alliances with other villages.

When a boy was capable of killing a man, he would go out with the attacking warriors. When the warriors returned home from battle, if the enemy had killed even one of them, they would come back crying. But if they did not lose anyone, they would be rejoicing when they returned home.

*The traditional **qasgiqs** or men's houses were large enough to accommodate many people. The fire pit in the center of the men's house was covered during games and ceremonials. Seats were built like bleachers around that central area. Hence, people "went down" to get to the central area.

NUKALPIARTAYAGAAM NULIQSAGUTELLRA KENKEQARRAALLNI

Tommy Phillip-am qanemcia Kangirnarmium

Nunat taukut uitaaqellinilriit kuigem ceniini ilalutengguq tutgara'urluqellriignek. Tauna maurlurluq tutgarluni nasaurlurmek, cali taukut nunat ilangqelliniut alqaqellrianek arnarrlainarnek, cali-wa-gguq una Nukalpiartaq qetunrarluni Nukalpiartayagarmek.

Caaqami-gguq tauna Nukalpiartayagaam yaaruicinauraa tutgara'urluq, cikiutekaqluki. Akaurtaqan tuaten piaqluku. Caqerluku yaaruicirraaluku cikillermini pillinia, "Usuuq, nulirqeciqamken." Tua-i taum tutgara'urluum umyugaa nall'artevkenani.

Qakuaqan yaaruiciaqamiu taum Nukalpiartayagaam tun'aqamiki tuaten pinauraa, nulirqeciqniluku, tua-i-gguq tuaten pilguriani tauna tutgara'urluq umyuarteqnguq ilumun nuliqnayukluni.

Eq'uksaaqerraarluku-gguq kiituan kenegyagutaa, quyakengluku. Caqerluni tauna Nukalpiartayagaq yuilqumun ayakataami pissuryarluni tauna tutgara'urluq pillinia, tekiskuni nuliqsaguciiqniluku. Pavani pissurraarluni ciunirciqniluni eniignun.

Tayima tua-i ayalliniluni. Ayiin tayima tauna imna tutgara'urluq nerinicimalailinilria, taumek uikaminek. Tupagyaraturiluni, an'aqami unuakuayaarmi kiarquraraqluku, yuut kangangartaqata taq'aqluku.

Tua-i caqerluni maurlurluan murilkenrilngailngermiu murilkelaamiu pillinia, "Tutgara'urlurluu usuuq, qaill' pilriaten tupagyaraturivakarcit?"

Kiullinia, "Nukalpiartayagaam ayakatallermini qanrutellruanga tekiskuni-gguq egmian nulirqeciqaanga."

LITTLE NUKALPIAK MARRIES HIS FIRST LOVE

by Tommy Phillip of Kongiganak

Once there was a village along the river in which there lived a grandmother and her granddaughter. Some girls, who were sisters, lived in the same village, and also a fortunate, successful man called Nukalpiak, who had one son, little Nukalpiak.

From time to time little Nukalpiak made storyknives for the granddaughter and gave them to her as presents. It took him a long period of time to make them. One day, after he had finished making one for her, he gave it to her and said, "Say, you are going to be my wife." The granddaughter did not like what he said.

And so it went on. Every time he made a storyknife for her he would tell her the same thing. Eventually, since he kept on telling her that, she began to think that perhaps he might really take her for his wife.

She had not liked him at first, but she changed her mind and began to love him. One day, when little Nukalpiak was about to go away hunting, he told the granddaughter that he would take her for his wife when he returned from his hunting trip. As soon as he returned he would come right to their home.

When he was gone, the granddaughter could not wait for his return. She began to wake up early. When she went out in the early morning she would look for him until the other people started coming out.

One day her grandmother asked her, "My dear granddaughter, how is it that you have started getting up early?" Even though she did not seem to notice her granddaughter, she really did.

She answered "Little Nukalpiak told me that he would marry me just as soon as he got back."

Maurlurluan pillinia, "Arenqiapaa usuuq, tutgara'urlurluu ukverpek'nak! Atam nukalpiat iqlungartut tauna ukveqenrilgu. Nulirkani amllerrata iliitnek nuliangeciquq."

Umyuamikun tutgara'urluan tauna maurlurluni qumervallinia, ukveqevkenaku. Umyuarteqluni iqlungaicukluni, cakanirpik'nani qanrutengrani cali makcaraarluni kiarquralallinia.

Caqerluni tuaten unuakumi kiarrnginanrani, atam qaugna angyaq igvallinilria, tua-i-gguq uciarluni. Tangvaurallinia maa-i agiirtellrani. Maaten-gguq canimelliuq maa-i imna tauna Nukalpiartayagaq.

Tua-i nerinicimallruami quyaluni cakneq maavet tangvaurallinia, utaqaluku. Maa-i-ll' tua-i tekicartuami kana-i ketiignun culurcartullinilуni. Culurteqataqerluni atam kan'a ayaurluni ketvallinilria, ava-i-ll' ayagluni, ikavet-llu ika-i imkut taukut alqaqellriit ketiitnun culurrluni.

Culurcan tua-i arenqiatelliniuq qacuvallagluni, pilallruani nulirqeciqniluni. Tangvallrani ika-i taukut imkut alqaqellriit atrarluteng ucilliniluku. Tua-i qacuvalliimi iluteqliniuq cakneq. Iluteqa'arcami, nacaqerluni aqvaqurluni itqertelliniuq tuavet enemegnun. Itqercami ingleminun pull'uni qialliniluni.

Maurlurluan pillinia, "Tangrriu, iciwa qanrutellruyaaqekemken iqlungarniluki makut nukalpiat." Qaruteqtaryaaqekiini taqsugpek'nani qiamallinilria.

Taqsunrilan pillinia, "Qiaviiqnak, makluten qurrutemnun kanavet ervuqaa, qulilluten-llu."

Tua-i taqluni makluni maurlurlumi qurrutii cayugluku, erulliniuq, qulilluni tuaten, taqngami-llu taquusqengani taqurluni. Taqngan maurlurluan yaaciurluni ancilliniuq ilupernek. Taukunek ac'etlinia, tuam-tall' allamek yaaciurluni ancilliniuq atkugnek qalilegnek ingrillarnek.

But grandmother said, "Wait a minute, my dear granddaughter, do not believe that! Young men are always lying. Don't believe him. There are many girls he could marry. He will marry one of them."

She felt scornful of her grandmother and would not believe her. She did not think Nukalpiak would lie to her. So, even though her grandmother told her not to, she continued as before to get up early in the morning and look for him.

One morning, while she was looking for him, a boat came around the bend upriver. It was heavily loaded. She kept watching it and as it came near she saw that it was little Nukalpiak.

She felt very happy as she stood there watching, for she had hardly been able to wait for his return. As he approached, he steered the boat right to the front of their house! But when he came near to the shore he pushed his boat away with an oar and went on. He docked across the river in front of the house where the sisters lived.

As he docked she was filled with bitter disappointment, for he had told her that she would be his wife. As she looked on, the sisters came down and unloaded the boat. She was overcome with regret and sadness. She threw her hood on and ran into the house. Inside, she lay face down on her bed and cried.

Her grandmother said, "See? Remember how I told you young men are always lying." She tried to console her, but she would not stop crying.

"Don't cry," her grandmother said, "but get up and wash yourself and your hair in my honeybucket."*

So she arose, took her grandmother's honeybucket, washed from it, and washed her hair as well. Her grandmother told her to braid her hair, which she did. Then, when she had finished, her grandmother searched around and came up with some underwear which the granddaughter put on. Then she searched again and uncovered a mountain squirrel woman's parka, trimmed with calfskin.

*"Honeybucket" is still the term used in Alaska today for toilet bucket. In the old days before commercial soaps were available, urine was used as a shampoo because it acted as a detergent in cutting grease or oil.

Tuamta-ll' pillinia, "Kitak akuten." Tua-i-am akutelliniuq. Taqngan-am akutnermek pillinia, "Kitak tuaken qantaq imirluku qasgimun agulluku yuraryartua. Tayima alqaqellriit yurartut, Nukalpiartayagaq yuraulluku. Iliitnek tayima nuliangeciquq. Ilagarluki yuraryartua. Yuarutkaituten yuraquvet, piyugtacirpetun yuarucirluten yuraqina."

Tua-i-am maliggluku maurlumi pisqellra yuraryartulliniluni akutamek agulluni.

Itertuq-gguq maaten qasgim elaturraanun waniwa una arnaq upingairia yuraqatarluni. Itqanrakun-llu aipaa augna iterluni yuraryarturluni. Tua-i utaqalutek uitalliniuk. Qamna yurarraarcelluku taqngan, qamna pilliniuq, "Cali-qaa allamek yurararkartangqertuq?" Kiulliniat, "Aa-ang, cali pitangqertuq." Ayumian tua-i tauna imna aipaa iterluni, qama-i yuralliniluni.

Elliin tua-i cali utaqalliniluku taqlerkaa. Taqngan-am qamna cali aptelliniuq, "Cali-qaa yurararkat nangeksaitut?" Kiulliniat-am, "Ua-i-wa ugna atauciq yurararkaq."

Itresqengatni itliniuq. Itrami qantaq tauna natermun ellillinia. Yuraqataan taukut yurallret aturtaita, atuuteqatanga'artelliniat. Tutgara'urluum pillinii, canritniluku atuutesqevkenani ellminek atuulluni yurarciqniluni. Yuraami aturpalliniuq imkut taum Nukalpiartayagaam qanlallri yuarutekluki. Akquulallra nulirqeciqniluni. Ayakuni-llu yaaqvanek atkugkaminek pissuuciiqniluni.

Yurarraarluni yuarutni iquklican taqngami anqertelliniuq. Cukatacirramitun aqvaqurluni enemegnun aggliniuq. Tekiteqatanrakun amiik, kitngiik pamkuk alarutiiniuk kingunrakun. Nutaan tua-i pitacirmitun tekingnaqliniuq.

"All right now," she said to her, "make some Eskimo ice cream."** When she had done so, she told her, "Fill a dish with some of that, take it with you to the men's house and dance there. The sisters are dancing for little Nukalpiak, and he is about to take one of them for his wife. Go and dance with them. You don't have a song to sing while you dance, so as you dance sing whatever song you like."

She did what her grandmother told her and went to dance, taking the dish of Eskimo ice cream with her.

When she entered the men's house she saw a girl there all ready to dance. Another girl went in to dance just as the granddaughter came in. So she waited there with her. When the girl who was dancing had finished, someone from within asked, "Is there someone else to dance?" Another answered, "Yes there is." The girl who was waiting with the granddaughter went in and started dancing.

The granddaughter waited for her to finish. Again, someone inside asked, "Are there any more dancers?" The answer came, "There is only one left to dance."

The granddaughter went in when they asked her to. She placed the dish on the floor. When she was about to begin dancing, the singers who had sung for the other dancers prepared to sing for her. But she told them not to sing for her and that she would sing for herself as she danced.

As soon as she began to dance, she sang of what the little Nukalpiak had said to her. She sang of his promises to take her for a wife and to hunt a parka for her from faraway places when he went out to hunt.

When she finished dancing and ended her song, she ran out as fast as she could and headed home. There were footfalls behind her as she came near her door, so she ran as fast as she could and

The most popular translation of **akutaq is "Eskimo ice cream." This recipe is made of whipped lard (such as caribou fat or, today, Crisco), berries (or dried fruit such as raisins), and sugar. Sometimes snow or frozen fish will be whipped into the mixture.

Tua-i anguvailgani tekitelliniluni. Tekicami itqerrluni ingleminun aqumqalliniuq.

Aqumqanrakun, tauna Nukalpiartayagaq itqerrluni. Itqercami pillinia, "Waknirnek tua-i nuliqsagutamken."

Nuliqsagutellinia imna tuakenirnek.

reached her door before they caught up with her. She ran inside the house and sat down on her bed.

Little Nukalpiak came in as she sat there. "From now on," he said, "you are my wife."

And so it was. From that moment on he took her for his wife.

TAQUKARCULLREK ANAGTASSIIGULLUTEK

Joshua Phillip-am qanemcia Akiacuaq

Maka'alankuk Ivgaq-llu ilurqellrulliniuk nakmiin. Caqerlutek Maka'alam pillinia Ivgaq, "Wangkuk angukara'urluurtukuk cangairutukuk, calallemnuk iliinek qanemciqerluk." Maka'alaq qanemcilliniuq.

Caqerlutek-gguq aguuterlutek asgurtuk Anyarakun. Quyigilutek ingrit tekilluki, taqukamek tangertuk. Pissulliniak. Maka'alam nutlinia ataucirqumek pitaqluku. Pilagluku iliinek kenilliniuk.

Tuavet pelatekiurlutek tuani qavartarnalutek. Keniratek uungata Maka'alam itrulluki Ivgam ciuqerranun elliilinii. Pillinia ilangciarluku, "Kitak, wani-wa neruraa. Nakmiin-llu pitarpenek nerngaitelliuten." Ivgaq camek qanqerpek'nani nerrliniuq.

Unuaquan makcamek makyutarraarlutek ayalliniuk. Ak'anun ayagpek'natek cali allamek taqukamek tangliliniuk neryalriamek. Cali unuakuluni. Pissulliniak. Canimelliqerluku Ivgam Maka'alam nutga tegullinia qanerluni, "Ingna nutegluku pingaitarpuk."

Aurrelliniuk taum tungiinun, Ivgam nutgek tamarkenka tegumiaqlukek. Maka'alaq kinguqliuluni, Ivgam utaqaaqluku. Aaryungami Maka'alaq arulaillliniuq. Kiimi Ivgam ullallinia tauna taqukaq. Manigcelengraan-gguq tamana Ivgaq catairutnaurtuq. Qamiquni taugaam mak'artaqamiu tangrruuqaqluni.

Uumikuaqan malkanirluku taqukaq piaqluni. Waniwa tekitarkaurrluku nutgek tamakuk tegumiagni pegtelliniak, unillukek. Tekicamiu taqukaq nang'errluni aarpalliniluku, tatamcetaarluku.

Taqukam tatamlinruluni nang'errluni Ivgaq paallagviklinia. Waniwa-gguq patginanrani, yuk imna tengelria ciuqer-

THE CHALLENGE OF TWO BEAR HUNTERS

by Joshua Phillip of Akiachak

Makaal and Ivgak were first cousins. One day Makaal said to Ivgak "We are old and can't do anything anymore. Let us tell about our past experiences." So Makaal told this story.

Once they were paddling their canoes up the Aniak river. They were up in the mountains, when they saw a bear. They pursued it. Makaal killed it with a single shot. They butchered the bear and cooked some of it.

Then they pitched a tent to spend the night. When the cooking was done Makaal brought it into the tent and placed it in front of Ivgak. He said teasingly, "Here, eat. You don't have your own catch to eat." Ivgak ate without saying anything.

Next morning after they got up and ate breakfast, they left. Before going too far they saw another bear eating berries. It was still morning. They hunted it. They were getting close when Ivgak took Makaal's gun, saying, "We won't shoot that one."

They crawled toward the bear, Ivgak holding both guns. Makaal came up behind him. Ivgak kept stopping and waiting for him. Getting frightened, Makaal stopped. So Ivgak approached the bear alone. Even though the ground was level, Ivgak would keep going out of view. Only when he lifted up his head would he be visible.

Each time he came up he would be closer to the bear. Once he got close to it, he let go of the guns and left them behind. When he got to the bear he suddenly jumped to his feet and hollered at it, trying to startle it.

The bear, angered at being startled, jumped up and leaped toward Ivgak. As it was landing, Ivgak leaped into the air just in

ranek, pagg'un qulikun. Yaavet-llu teruanun tuc'ami engelarturluni.

Cuna-w'-im wanirpak elucia. Teng'aqluni avilluku, pinrilmiami-llu unran aciakun anqertaqluni. Ak'anun-llu pivkenani tauna taqukaq pilualuqerrluni, aciminun-llu uyungluni. Uyungan pillinia Maka'alaq, "Tai-tai tuquuq."

Maka'alam kiuvkenaku tangvallinia. Ivgam taugaam nevercaku taqukaq pilakatarluku nutaan ullagluku ikayuallinilluku. Maka'alaq umyuarteqliniuq, "Tua-i waniwa akwaugaq pillruamni piciqaanga."

Taqngamek kenilliniuk apiatarkiurlutek. Ivgam kenirat Maka'alam ciuqeranun elliamiki pillinia, "Kitaki, tua-i taqukatuaraa nutegpeknaku-llu taqukartarpenek nerngaituten." Cuna-wa-gguq, unrakun taum taqukam anqertellermini ircaqruan nalliikun nuussiminek kapellrullinikii.

Maka'alaq qanemcirraartelluku Ivgaq pilliniuq, tamaanigguq uqiggetlermini, tuntuq canianek nang'errluni ayakpalaryaaquq. Elliini-gguq cauksaituq. Malirqaqerluku ircaqruakun kapluku tuqutelaraa nuussimikun.

front of the bear and landed behind the bear, laughing.

And so it went on. He would jump, dodging the bear. At other times he would slip through the bear's clutches. Before long the bear grew weak and collapsed. When it did, Ivgak told Makaal, "Come here, it's dead."

Makaal did not answer but just looked at him. Only when Ivgak turned the bear on his back to butcher it did Makaal come over and help him. Makaal thought, "No doubt, because I teased him yesterday, he will tease me."

When they were finished, they cooked lunch. When Ivgak placed the cooked food in front of Makaal, he said, "Here, have some of my bear meat, since you don't have any meat that you killed without using your gun." Ivgak had pierced the bear right in the heart when he slipped through his clutches.

After Makaal told this story, Ivgak said that in his younger days when he was spry, a racing caribou was no challenge. He would run after it and kill it with his knife.

KASS'AQ YUGTARNEK NERTULI
John Phillip-am qanemcia Kangirnarmium

Qanemcitnaamken niitellemnek augumek Neqyacagarmek pilallratnek. Kass'amek maavet tekiteqarraallermek maani Caninermi pektelaqerraallermek tuneniarluni. Wii-llu tangellruaqa. Wangkucicetun ayuqluni, Kuigilngurmun, Qipnermun-llu tekitaqluni. Tauna kass'aq piciatun yuulriaruvkenani. Agayumaluni. Yuilqumun-llu ayagluni, nunat unilluki piicagyarturaqluni.

Maani uitallermini yuut piciryaraat elilluku. Yugtun-llu qaneryaurrluni neqaitnek-llu neryaurrluni. Taigaqami qavaken Kusquqvagmek ayagluni cenirtaqluni maavet-llu Caninermun tekilluni. Qagaavet-llu ayagluni Qaluyaat tekilluki.

Tua-llu caqerluni kiagmi ayalliniuq kass'aullgutminek pingayunek maligluni. Neqaucirluteng kass'artarnek tuneniameggmek. Tamaani murilkeqarraallemni, tunenialallruut saayunek, mukaanek, saarralanek imanek, iliini-llu 'lumarrarnek. Taukut tuani kiagmi tuneniallermeggni, massiinaat nurnallratni, tengalrarluteng ayalliniut. Maaggun Caninerkun qagaatmurrluteng. Tamakut-llu Qipnerem nuniini tuneniarit nangliniluteng.

Tekitaqameng nunanun, yugnun ciunirlutcng neqyacagaq, nerlalliniuq makunek yuqtarnek. Taukut taugken ilai kass'aullgutai, neryuunateng. Pilallinii taum Neqyacagaam, neqairut'ngermeng ellii kainiqngaitniluni neqet tamakut nertuamiki. Taukut ilain pilalliniat ellait tamakunek nerngaitniluteng neqnek yugtarnek.

Tamaani pektaunginanermeggni, Qipnermek ayallermeng kinguani neqairuliniut, tuneniarit-llu nangluteng. Anuqengucateng arulailliniut capurciurluteng. Tamaan-liu-tengllu ernerni amllerni. Tua-i kiingan yuurqalalliniut saayumek saarralirluku. Tuamta-llu saarralautairutliniluteng.

THE WHITE MAN WHO ATE ESKIMO FOOD

by John Phillip of Kongiganak

Let me tell you a story I heard. It is about a white man whom they called Nekyachagak, the first white man who came here to the coast. He was also the first to travel in this area trading goods. I too have seen him. He was like one of us. He used to come to Kwigillingok and Kipnuk. That white man was not a foolhardy person. He was a Christian. He used to go out, away from the village, to pray.

While he was in this area he learned the ways of the people. He learned the Eskimo language and learned to eat Eskimo food. Whenever he traveled the area he would start down the Kuskokwim River, turn southward along the coast, then go northward to Nelson Island.

One summer he was traveling with three other white men. They were trading white man's food. At the time I first knew about these things, traders used to trade tea, flour, sugar, ammunition, and sometimes cloth. At this particular trading time, outboard motors were scarce, so these men used a sail on their boat. As they traveled along the coast northward to Nelson Island, they ran out of supplies around Kipnuk.

When they came to villages they would stay with the people. Nekyachagak would eat their native food, but the other white men would not. Nekyachagak used to tell them that even if they ran out of food, he would not go hungry because he was accustomed to eating the native food. The others, however, told him they would not eat the native food.

While they were traveling, after they left Kipnuk, they ran out of food and trading goods. The weather turned bad, so they made camp. They were weathered in for many days, drinking only tea with sugar. Then they ran out of sugar too.

Ellam pinarqutqaateng aggliniut Kuigglugmun, Qipnermiut ungalalirneratnun. Maaten tuani pilliniut angyaq tuanlluni. Muragtellriik tuani cali capurciullinilriik. Tekicameng taum Neqyacagaam nallunritliniamiu tauna aipaa aptellinia neqtangqerucianek angyaak. Kaigniluteng, neqairutniluteng ellait. Taum pillinia kinengyagnek uqumekllu taquangqerrnilutek.

Angyarteng taukuk angyaagnun itulluku, nerqataameng pilliniuq taukut ilani qanlarniluki ellait tamakunek nerngaitniluteng. Eilii ilangcivkenaki nerqatarniluni. Tamaani uqut assigtangqelallruut issurit anrutaitnek, meciarutanek. Tauna-llu taukuk tunlliniak taumun Neqyacagarmun. Nerrliniuq kinengyagmek tuaken uqirluni.

Nernginanrani taukut ilain tangvangilliniat. Tua-ll' iliita pillinia, "Tamakut-qaa assirtut?" Tuamta-ll' iliita ullagluku pillinia tamaaken naspaaqeryugyaaqniluni tangevkayagmek. Taum pillinia piyukan elliinek tegulluku naspaasqelluku. Tegulluni nererraarluni pilliniuq cali-gguq piyugyaaquq. Neqyacagaam pillinia kiik piyukan cali pisqelluku. Tuamta-ll' taukuk ilak pilliniuk elkek-llu naspaayuglutek. Kiituan tua-i nerrliniut tamarmeng qaqilluteng.

Neqyarcagaam cali pillinii, ellii waniwa kaigluni arenqialluggngaitniluni yugtarnek nertuami. Pillinii makut yugtaat neqet ik'ikluki pisqevkenaki waten arenqiallugeskata allamek neqkaiciiqniluki.

When the weather permitted, they went over to Kwethluk*, which is on the south side of Kipnuk along the coast. There they saw a boat and two men who had been gathering driftwood. They too had been weathered in there. When they came close Nekyachagak recognized one of the men, so he asked him if they had any food. He explained that they were hungry and had run out of food. The man told Nekyachagak they they had some dried seal meat and some seal oil.

They drew their boat up alongside the other men's boat. When he was about to eat, Nekyachagak said that his companions told him they would not eat native food. He said he would not worry about them but just go ahead and eat by himself. In those days dried seal stomachs were used as containers for seal oil. The men gave the seal oil container to Nekyachagak when he was ready to eat. So he ate some of the dried seal meat with the seal oil.

While he was eating, his companions began staring at him. Pretty soon one of them asked, "Is that good?" One said he would like to try some of the seal blubber. Nekyachagak told him to help himself if he cared to. After the man ate a piece he wanted some more, so again Nekyachagak told him to go right ahead and eat more. Then the other two men said they would like to try some too. Finally they were all eating.

Once again Nekyachagak told his companions that he would never have a hunger problem because he could eat native food. He told them not to despise native food because if they came to some misfortune, they might not have any other food to eat.

*An old spring camp where people from Kipnuk used to go.

KUSQUQVAGMI CALLULLRAT

Charlie Pleasant-aam qanemcia Kuinerrarmium

Anguyalallratni tamaani anguyagaqameng ingluteng tuquqaarluki ataitnun wall' angayuqagkenun qanruteksartulalliniit caunrillekluki.

Tua-llu Qinarmiuni angukara'urlurtangqellrulliniuq, malrugnek qetunrarluni, taukut Qinarmiut ataneqluku. Anguyallermeggni tamarkegenka tuqutelliniagket. Tua-i-am tuqucamegtekek atiignun qanruteksartullinilukek.

Taum kinguani tuavet Qinarmiunun anguyagtet tekitelliniut allanek nunanek kingunelget. Tekicameng qasgimun tamarmeng ciunilliniut. Tauna angukara'urluq amiigem taqruani uitalliniuq. Itrata taukut anguyagtet, aqumngata-llu, ilain taukut anguyagtain, ullagluku ciutiinun pull'uteng pilaryaaqelliniat, taukuk qetunraak akinaurullukek tamakut anguyagtet tekitaat tuqucugluki.

Taum pilallinii waten amllertaluki elliin aluviirutekngaitniluki, ikgetniluki. Tua-i uitatliniit.

Allani nunani Agaligmiuni teguartangqelliniuq arnamek. Tauna Qinarmiunguluni. Tauna arnaq niitelallinuq tamakunek qanelrianek kiakan neqem kinguani nunat taukut curukaqatarluteng Qinarmiunun. Erenret iliitni uksumi umyuangelliniuq ayakarluni uterrnaluni nunaminun.

Unuan ellamun anluni piuq, pircirluni natquik ayagaluni. Illi neptaqluni, illi-llu kituraqluni. Illi-llu qanikcarluni tumliranaqluni. Tamaaggun cikuq aturtuarluku, qanikcarmun tut'enrilkurrluni ayalliniuq kingunermi tungiinun.

Ayalnguami erqaaraan, pavavet tagluni piuq muragpallraam iluryua man'a. Kingupirmi ullagiuku tekicamiu itliniuq. Erteqertelluku atam yulkitangellinilriit qakemkut. Iliit qanlliniuq, "Aren-wa tua-i maanelkan tangerrsaqvut, maantenritliami tayima catailnguq, uterrnaurtukut."

AMBUSH ON THE KUSKOKWIM

by Charlie Pleasant of Quinhagak

In those days, when they had wars, whenever enemies killed a man, to show their contempt they used to go and tell the man's father and mother that they had killed their son.

Once there was an old man in the village of Kinak. He was the leader of that village and had two sons. During a war his sons were both killed. After killing them, the enemy came and told their father.

Shortly afterwards, some warriors from another village came to Kinak. While there, they all went to the men's house. The old man was sitting by the door. When the warriors came in and sat down, some of his own warriors came and whispered in his ear that in revenge for his sons they should kill these warriors.

But the old man answered that with only this number of warriors, even if they killed them all, it would not help stop his mourning for his sons. So they left the warriors alone.

In the village of Arolic there was a captive woman from Kinak. While there, she heard the people making plans to attack Kinak in the summer after the fishing season. One day, during winter, she thought of escaping back to her village.

That night she went outside and saw it was blowing snow. The snow was moving about, some of it settling and some of it blowing away. She went down to the river and noticed that certain portions of it were ice while other parts were covered with snow, which was easy to make tracks on. So, following the ice patches and careful not to step on the snow, she fled toward her home.

She was getting tired, so when dawn came she went up the river bank and saw a hollow log. She walked to it backwards and crawled in. Just after daybreak she heard people moving about outside. One of them said, "If she were here we would see her. She must not be here, so let us go back."

Tayima ayiita tuantelliniuq ernerpak unugpak-llu. Tuamta-ll' unuakuan qakemkut-am cali tekitelliniut. Iliit-am qanlliniuq. "Maatenrituq uterrnaurtukut." Cali-am tuaten uitalliniuq. Erenret pingayuatni tayima imkut tekipailgata unukili.

Erenret cetamiitni anlliniuq, anngami-am tamaaggun cikurriuaraat aturluki ayalliniuq. Yaaqsigiami tumliranarqengraan aqvaqulliniuq kiatmun Qinarmiunun, qaculyuunani. Alingenrirluni maligcukluni. Erenrumainanrani tekitelliniuq tuavet nunaminun.

Tekicami enemun ciunirpeknani qasgimun ciunilliniuq. Itrutmini qanlliniuq qacigtevkenaki calisqelluki, kaaka-gguq Agaligmiut curukatalriit kiaku neqem kinguani. Nutaan taukut calingartelliniut caskuliluteng, anguyagcuutnek.

Kiagan tauna imna angukara'urluq ciuliqagtiit kumarutnek kukgutnek kenqellrianek quyuqcaaralalliniuq. Neqet-llu tuqaarcelluki pelluata, taum angukara'urluum, anguyagteni pillinii curukallerkaat pinariniluku. Tua-i-ll' anguyagtet upluteng ayalliniut curukarluteng. Kusquqvagmun kautelliniut, tuani-llu uitaluteng. Ula tamaani anglliuni. Tuani nayulliniut, atam caqerluni cakemna tungurilliniuq, taukunek ingluitnek curulrianek.

Taukut Agaligmiut ciuliqagtiita Pilugtum ayakatallermeggni angukaraat-llu pillinii maligutesqelluki allakaita angyirluki. Qessayaaqellriit pillinii 'vayaryarluteng-gguq maligullit. Angyaq-gguq angukara'urlurrlainarnek ucilillinlat. Maligulluteng tua-i qessangermeng.

Taukut Agaligmiut curukat ukaqsigiata anguyagtain taum angukara'urluum pilaryaaqelliniat pinariniluku. Taugaam taum atanrata pilallinii, atata pisqelluki. Tua-i uitacurlangluteng pilaryaaqelliniut, amci piyugluki. Taum pilallinii, "Atata. Iciwa yuilqumi pektaqavci, waken ciuqavcenek qangqiiq tengvallagaqan, tatamelalriaci caknek."

Ayumian piqerluni pillinii, "Kitaki. Pinariuq. Curukarcil" Ayakalliniut, ula pairrluku. Curugluki callulliniit tuquqluki.

After they left she stayed there all day and all night. The next morning they came again. Again one of them said, "She is not here. Let us go back." She stayed there again. The third day went by and night came, but the men did not return.

On the fourth day she went out. Following the ice patches once again, she resumed her journey. When she had traveled a long way, though it was easy for people to see her tracks, she started running toward Kinak. She kept her pace without worrying about being followed. Some time during the day she arrived at her village.

When she arrived, instead of going to her home she went straight to the men's house. As soon as she entered she told the men to get busy instead of being idle, for the people from Arolic were going to attack in the summer after the fishing season. Then the men began working, making weapons to fight with.

When summer came, the old man, the Kinak leader, began gathering kindling which was very flammable. After the fishing season he told his warriors that the time for their attack was now. So the warriors got ready and left to attack. They came to the Kuskokwim and stayed there. At that time, the tide was coming in high. So they just stayed there on guard. Soon, at the mouth of the river, a large dark spot appeared. It was their enemy coming to attack.

Before the enemy from Arolic had left home, their leader Piluktuk had told the old men of Arolic to go along with them, using a separate boat. They did not want to go, but Piluktuk told them to go along to gather spoils. So they loaded one boat with only the old men who went along reluctantly.

When the Arolic warriors drew near, the old man's warriors kept saying it was time to attack them. But their leader said, "Later on." They grew restless and insisted they should attack immediately. But he said, "Later. You know that when you are walking out on the tundra and a ptarmigan flies off right in front of you, it startles you."

Soon afterwards he said, "All right. Now is the time. Attack!" They took off, going against the incoming tide. They fought and

Taukut-llu ingluliurpeknateng, tatamngameng curugtemeggnek. Ulem tuaten tekiutaqluki.

Callulliniit nangluki tuqurqelluki. Ilait-llu nunamun tagqerrluteng, qimalliniluteng. Nunameggnun utertevkenateng ayalliniluteng ingrinun qimagluteng. Iliit-llu pavavet tagluni iqvaruallinilUni arnaunguarluni. Elpekngamegteggu-am uliagluku tuqutelliniluku.

Taukut imkut angukara'urluut 'vayaryairiit allakarmeng angyarluteng, tekicamegteki aptelliniit cassuuciitnek tamaavet. Taukurluut alingluteng qanenrilkurcaaqerraarluteng pilliniut Pilugtum pivakaateng maligutniluteng, qessayaaqerraarluteng 'vayaryarluteng. Tuaten-am qanrata angyaat ukirqelliniat, mermek-llu imangami kili'uni.

Unuan-llu Agaligmiunun aggliniut taukut anguyagtet. Enet-llu avatait-ggun keneq kumarrluku ekuavkalliniit taukut nunat. Ilaita irniateng tan'gaurluut kenugqaarluki anevkalaryaaqelliniit, tunluki taukunun anguyagtenun. Anutiitni-am teguluki tuqutelalliniit. Matarrluki-llu nanvamun temait eggluki.

Atkuit-llu egtevkenaki qelkarrluki. Kiituan-gguq nanvaq muirtuq. Tamakut-llu-gguq enem iluaneinguut nunakun elauliuteng ayalaryaaqelliniirilt, maiggluki tuqutaqluki.

Caarkairucameng, mikelnguut imkut nanvamun egqaqelteng tagutelalliniit ataucitaarluki. Tagutaqamegteki nunamun elliqaqluki, tuaken atkugnek patuqaqluki. Nangluki taguquliniit. Nangengata maaten pilliniut una tang atauciq atkuk yuunani. Alangaarluteng yuangartelliniut. Nanvam-llu taum avatii yuarluku pilliniat waniwa tauna tan'gaurluq, carangiluut akuliit-ggun ayagyaaqelliniirla. Teguluku-am tua-i tuqutelliniat.

Taukut tua-i Qinarmiut anguyagtaita Agaligmiut tamak'aca'agaita perrilliniit.

slaughtered the enemy, who did not even fight back, so surprised were they. The tide carried them forward to their attackers.

They fought and killed every one of them. Some of them went up to the shore and fled on foot, not to their homes, but to the mountains. One of them went up and pretended he was a woman picking berries. When they realized that, they went up and killed him.

When the Kinak warriors came upon the old men who had come along to gather spoils, they asked them what they came for. The poor old men were afraid. After some hesitation they said that Piluktuk had told them to come along to gather spoils, even though they had not wanted to. Hearing that, the warriors made holes in their boat. Water poured in and sank the boat.

When night came the warriors went to Arolic where they lit fires around the houses and burned the village. Some of the families dressed their sons to look their best and let them go out, offering them to the warriors, but as soon as they came out they would take them and kill them.

They took their parkas off and threw their bodies in a lake, putting their parkas aside. Soon the lake was full of bodies. Some of the people in the houses dug into the ground trying to escape, but they sought them out and killed them.

When everything was done they took the boys' bodies out of the lake one by one. They laid them on the ground and covered each one with a parka. When all the bodies were out, they saw that there was one extra parka. Surprised, they searched around the lake and found a boy who was trying to escape through the weeds and grass. They captured and killed him.

So it was that the Kinak warriors wiped out the entire village of Arolic.

QUNUILNGUQ NENGAUGAQ
Adolph Jimmie-m qanemcia Kangirnarmium

Tamaani yuut makut anguyagturatullrulliniut taqsuunateng. Cali neqnek amllernek quyurcuunateng, nutaan anguyiim nallini alingcilluteng pissullerkameggnek, iliini tuai uksumi neqait nurutaqluteng up'nerkamun. Iliini-llu imarpigmiungung'ermeng nurutaqluteng. Makunek kass'artarnek neqaitellratni. Iqukvarqan neqa nurnaritulliniuq.

Tamakut-llu yuut ilangqetullrulliniut nangusnguatulinek pillnguatulinek-llu, pingqengermeng nangusnguaraqluteng. Neqkailnguarluteng, ilameggnun cikiutekesciigaliluki.

Tua-llu tamaani yun'erraq nengaugitliniuq taukunun ilakellrianun. Tuani-llu imarpigmiunguluteng uitallratni neqait nurutelliniut.

(Tauna yun'erraq wangkuta imarpigmiunguamta qanruyutek'lallruaput ayagyuani. Cuna-wa cangariqercailkutqesqelluki makut qanemciungraata alaicet'lallinikait.)

Caqerluni unavet imarpigmun qamigalliniuq tauna nengaugaq. Taugaam taum nalliini unguvalriit amllerivailgata. Ella-llu nengllirtura'arqan caknernarqetuuq qamigalleq cikuyugaqan.

Urugyungvailgan alingnarqelaami imarpik cikuurluni tuaten piaqami. Taugaam cali tuaten ayuqengraan pissulallruut. Tuani qamigallermegni piteksaunatek pilliniuk.

Cali augkut yuut piciatun neqliurtaitellruut. Taugaam yuungnaqelriit ataucimek neqliurterluteng pitulliniut. Tamakut-gguq tua-i neqliurtet iliini ilangqetuut nangusnguatulinek.

THE GENEROUS SON-IN-LAW

by Adolph Jimmie of Kongiganak

In those days there used to be uninterrupted wars among the people. They did not put in a great supply of food, especially during these wars, for they were afraid to go out hunting. Sometimes their food supply ran short between winter and spring. Even the people along the coast would run out of food. They did not have white man's food then. So all food would be scarce as spring approached.

But among the people there were some who lied, pretending to run out of food when they still had supplies stored away. They would not give any of it away to other people.

It happened one time that a young man married into a certain family. They lived down at the coast. While they were there, their food supply ran short.

(The story of this young man was given to us as an example, because we too are from the coast. Also, stories like this were told to us so that we would have self-control, even when others treated us unjustly.)

One day the young man, now the son-in-law, went seal hunting down at the ocean. It was at a time of year when seals were not as yet plentiful. The weather stayed cold too, which also made it difficult to hunt seals.

It is also dangerous in the ocean when the weather is freezing as it was then. In spite of the danger, people would still go out hunting. So the young man and his companion went out hunting but were unsuccessful.

People in those days did not let just anybody take care of their food. Each family had one person who was in charge of the food. It would be one of these who would sometimes pretend they ran out of food.

Tua-llu tauna imarpigmi qamigaumallrani, tauna cakia qamigaqataan nulirran taquilluku qanrutlinia, "Kitaki imna nengaugaq tangerquvgu avguskiu. Nallunailngurmek cama-i taquariutuq." Tua-i tauna imarpigmun atralliniuq.

Tauna-llu imna nengaugaq taquariutellrungermi tagek-saunani imarpigmi pitengnaqu'uryaaqelliniuq, allamek yun'erraamek maligluni nulirtuqsailngurmek. Cakian tekitak. Neqmek pingqengermi cikinritak.

Atakut iliitni, arulairameng taum nengaugaam aipani tauna pillinia, "Alingnaqvaa-ll', nerlunuk urumaniqeryungra-megnuk, neqkailngukuk. Akicararaqerlunuk taugaam pikumegnuk."

Iqertaarani anlluku kaalegturaqerluni ancilliniuq cavegmek yuvriaraqarraarluku aiparminun tunluku pillinia, "Kitak, una yaavet cakimnun agulluku piyarturru atakutar-kaaramegnek-gguq una naverteqerliu." Cakia tauna yaatiigni uitallinian. Qanrulluku-llu tauna aipani, "Elpet una piknguarluku piniaran."

Tua-i taum agutelliniluku. Tekicamiu tunngaku pillinia taum, "Una-mi cauga?"

Kiullinia, "Atakutarkaaramegnek, urumaniqautekа-megnek navercesqelluku taitaqa neqkuinermek."

Taum tua-i yuvriaraqarraarluku pillinia, "Una-qaa pik-saaqan, wall'u-qaa ing'um maligpet pikaa?"

Tua-i tauna tan'gaurluq iqlusciigalami pilliniuq taumun aiparminun pikniluku. Cali-am yuvriaraqarraarluku tunluku utercelluku pilliniuq, "Imumek-gguq taugaam pili nuqami ai-paanek asaaqitmek."

Ut'rutlinia tunluku-llu aiparminun, taum aptellinia, "Wa-qaa pinritaa-qaa?"

"Pinrilkii-wa, imumek-gguq taugaam pii nuqarpet aipaanek asaaqitmek."

While the son-in-law was still out hunting, his father-in-law prepared to go seal hunting as well. His wife fixed some food for him to take along, saying, "All right, if you see our son-in-law, give him half of this food. Very likely he has already run out of food." So the father-in-law went down to the ocean.

The son-in-law kept on hunting even after he had run out of food. The other young man he was with had not as yet taken a wife. The father-in-law came to where they were. Though he had food, he did not give them any.

One evening, after the hunt, the son-in-law said to his companion, "Even if we wanted to eat to warm ourselves up, we have nothing to eat. We should do a little trading."

He took his fish-skin pouch, searched around it, and took out a spearhead. He examined it a while, then gave it to his companion, saying, "All right, take this over to my father-in-law and ask him to take this in trade for a little food for our supper." His father-in-law was camping a short distance from them. He also told him, "Pretend that it belongs to you."

The young man took the spearhead and gave it to the father-in-law, who said, "What is this?"

"I brought it to you to trade it for a little food to warm ourselves up with."

The man examined the spearhead for a while and asked, "Is this really yours, or is it your companion's?"

The young man could not lie, so he told him it belonged to his companion. The father-in-law again examined the spearhead and returning it to the boy, said, "Tell him to get one of his atlatls* instead."

The young man took the spearhead back to his companion, who asked, "Didn't he take it in trade?"

"He did not. He said you should use one of your atlatls to trade."

*An atlatl is a rod or throwing stick used as a lever to launch a spear.

Tua-i tauna akurtuamiu iqertaaraminun qemagqaarluku qayami iluanek amutelliniuq nuqamek asaaqitmek. Teguamiu yuvriarraarluku, ellakun narulkaqungualliniuq.

Pilliniuq, "Ngarr', atakutanrilluk tua-i canrituq. Unuaqu pinarquskakuk anguaqiluk neqkangengnaqlunuk." Tua-i inartelliniuk nerevkenatek neqkailamek.

Unuaquan ertelliniuq ungalamek anualiarluni. Un'a-llu imarpik ulyungluni una-i-llu cikullaq alaillinilUni. Kiatiini-wagguq maklak un'a puguraurluni tepsartuqii.

Tuani allat angutet qamigat tekitelliniluki ilagarluki. Tamakut tauna maklak tangrramegteggu, taumun nengaugarmun cingutellinikiit. Tuaten-gguq neq'a piitaqan pitarkaq piculrianun taugaam pissurcet'laraat.

Ayakataami tauna malini pillinia, "Kitak tua-i pitaqellinikumku ciullegyugciurluten asaaqun piluku curukaqia."

Ullallinia ciunrakun narulkarcuutni upingaluku. Tamaani nutgunateng pissulallruut.

Taum tua-i ciunrani kana-i maklak nayulliniluku. Uyatutacirkaa cuqluku narulkarcuutmi uskuraan utaqallinia. Engelqaqciqsagusngalan tamaavet maklagmun tailriamun, pugenqigcan narulkallinilUku. Caskuni narulkaun egcani ayalliniuq pagg'un ellakun. Atrami-llu qelluqilluni tuaten, tuavet maklagmun tutelliniuq engelqaqu'urluni.

Pekerviin kana-i malia imna alerqullratun, qayaminek yuugarrluni aqvaqulliniuq taum tungiinun allamek ciullegtaunani. Nutaan-llu kingunrakun allat ikayurtekai atrarluteng.

Pitaa tauna pugaqan tamakut narulkaraqluku. Cikuq-llu tamana tailria tekiteqatarturtelluku, mayurtelliniluku ikayuqluteng. Tagucamegteggu-llu ekii mingeqluki. Mingqerraarluki-llu qaingani qecgaurluteng, cikumek tuaten tugaurluku, aunrarcetaarluku-gguq. Aunrangami-llu-gguq tauna cagniriluni.

He took back the spearhead and returned it to his fish-skin pouch. From inside his kayak he pulled out an atlatl. He examined it and then pretended to throw with it.

Then he said, "Heck! No supper for us. That's all right. Tomorrow, if we can, let's paddle around and see if we can catch some food." They went to bed without eating, for they had nothing at all.

The next day dawned with a breeze from the south. The tide was coming in, and so was the ice. In front of an ice floe they spotted a seal surfacing and resurfacing as he approached the shore.

Just then some other men joined them in the hunt. On sighting the seal they encouraged the son-in-law to go and hunt it. When food was scarce they used to encourage the better hunters to do the hunting.

The son-in-law told his companion, "All right, if I do get the seal, grab the spear and come running to me ahead of everybody."

He then went after the seal, meeting it with his spear poised. They did not hunt with guns in those days.

He waited for the seal to come close, estimating how far the lead would unravel from the harpoon. When the lead seemed to be the right length, he threw the harpoon as the seal surfaced. It sailed swiftly through the air and found its mark, hitting the seal just before the lead ran short.

As the seal splashed in the water, the companion, as the son-in-law had instructed him, jumped out of his kayak and ran over to him, ahead of everybody. After him came the others to help.

Everytime the seal surfaced they speared it. Then, when a thick ice floe came close, they towed it onto the ice. After beaching it they sewed the holes made by the harpoons. They then got on top of it, jumped on it, and jabbed it with pieces of ice. They were trying to make it bleed inside. When it bled the skin became more taut.

Nutaan ullircamegteggu augutnek caqussayugnek piluteng auga caqullinilukuu. Tamakunek-gguq qayat tamarmeng pingqetullruut auget assigtarkaitnek. Tuamta-ll' muraggarnek piluteng, nunat kingunermeng yuungnaqellriit amllertaciit naaqellinilukui. Cikirnaluki tuaken tamalkuita.

Cakneq tua-i tamakut angutet quyaluteng taumek pitaanek. Tauna-gguq taugken cakia quyangatevkenani qayaminun inarrluni ilagautevkenani.

Tauna tua-i avenqegkurallinilukuu yuut qaqilluki. Taukut-gguq tua-i nunat neqngellerkaat tekilluku taum nengaugam ikayullrui tuaggun pitallmikun. Taum-llu-gguq cakimi assiinani pillrungraani ayuqiinek pivkenaku assilriamek taugaam piluku.

When they had butchered the seal, they took out their blood containers and filled them. Every kayak used to carry blood containers. Then they used small pieces of wood as counters and counted the number of families at home. They wanted to give portions of the seal to each family.

The men were very grateful for the catch made by the son-in-law. The father-in-law, however, did not seem to be grateful. He lay down in his kayak and did not even mingle with the other men.

They divided the seal among all the families. The son-in-law helped his village with his catch until food was plentiful again. Even though his father-in-law treated him badly, he did not treat him the same way. He always treated him well.

UNGUNGSSILKUK IMARPIGMIUTAQ
Edward Hooper-aam qanemcia Tununermium

Imumi anguarturluta up'nerkami qamigalailemteni tayima allrakut yuinaat wall'u yuinaq kulmek ciptut. Kiingan qimugtet-ggun qayat-ggun-llu pilallemteni.

Caqerluta up'nerkami pingayuuluta qamigallemteni, amaqliqa-llu, George Hooper, ilu'urpuk-llu. Tayima tauna yuunrillruuq, John Fairbanks-aaq. Tuani qamigallemteni ellam assiiruyucakut tag'ukut Kaugpagalgem taqruanun, Kalukaat aciatnun.

Meq maa-i canimenani. Tuani anuqlissiiyaagpakaan, tuavet cenam qulliinun mayurtukut. Qayaput elkarrluki uqruciurtukut. Anuqlingluni tua-i nutaan. Ketvut un'a pirtungaqluni, meq tuaten mayurluni. Ull'uyirluni ingrim tamatum uqrani. Tuani uitainanemteni qayaput qanikcaam patungluki.

Maaten unuaquan ertuq cali ella assiinani pircirluni, natqugpagluni. Tuani-llu capurciurluta ernerni pingayuni. Meq cali maa-i ket'aramteni pircillagaqluni.

Uitallemteni taum iluramegnuk picingssautelaraakuk. Qanerluni, ellii-gguq cikunguarciquq pinarikani.

Maaten erenret cetamiitni ertuq assirluni ella. Up'ngarcamta-am tauna ilu'urpuk aturpagaluni tunriqatarniluni. Wangkuk anglanilunuk nunaniryuglunuk engelaqulunuk. Upluta tua-i qayaput anlluki. Aturpagluni tauna, yuaruterluni:

Cikunguaqatartua,
Cikunguaqatartua.

Piluni ava-i-gguq tuunriuq.

Tua-i upqaarluta atrarluta tuaken uitallemtenek, unavet imarpigmun. Ayiimta uatmun ayagluta. Ingrim nuuganun cingigmun, Pilagviarmun-gguq uumum. Ilu'urpuk mayurluni,

THE SEA MONSTER

by Edward Hooper of Tununak

It is about twenty or thirty years now since we used to hunt seal in the spring. We used only dogs and kayaks to hunt in those days.

One spring three of us went hunting, my older brother, George Hooper, myself, and our cousin, John Fairbanks, who has since died. While we were seal hunting, the weather turned bad, so we went up beside Kaugpakalek, which is under the Kalukat mountains.

The water was close to where we were and it was very windy, so we went up on the bank and pulled up our kayaks, using them as windbreakers. The wind became stronger. The water below formed small whirlpools and sent up a spray. As we waited there under the Kalukat, snow covered our kayaks.

The next day dawned the same—bad weather with blowing snow. We were stuck there for three days. The water was still close to us and would send up a spray now and then.

While we were there, our cousin began clowning around for us, saying that he would pretend to freeze when the time was right.

The dawn of the fourth day brought fine weather. As we prepared to leave, our cousin was singing away and telling us that he was going to perform magic. We had fun laughing at him and enjoying ourselves. We got ready and pulled our kayaks out while he sang. His song went like this:

I'm going to pretend to freeze,

I'm going to pretend to freeze.

He said he had just performed magic.

When we were ready we went down to the ocean, to the point where the mountain ends. Our cousin went up to the ridge to see how far out the ice was in the ocean. He beached his kayak,

imarpiim cikuan yaaqsigtacia paqluku. Qayani tag'arrluku mayurtuq, wangkuk-llu pugtalunuk utaqaluku.

Ayagpailemta tuaken kan'a maklaar pugluni. Pugngan elliin taum ilamegnuk nutegluku. Pitaqngaku wangkuk ikayualuku taggluku tauna maklak. Qanertuq cikuq un'a canimetniluku ullagyugluku.

Pitaa tauna pilaggaarluku taqngamta qayaanun ekluku ayagluta tamaavet cikumun canimetniilranun, camek alingevkenata.

Ellii tua-i tauna illu'urpuk pitellruami kinguqsigluni uciarami. Wangkuk-llu uciilamnuk ciuqliulunuk. Tuani-llu alingnaqsugnaunani ella assirluni. Ayagtukut cikumun tamaavet.

Tua-ll' tuc'ugnaitarlunuk tuavet cikumun, aug'umek carpall'ermek ciunemegni tangertukuk, cauciinaku-llu. Ilangcivkenaku tamakucimek tangyuilamegnuk ayagtukuk.

Wii-llu alingevkeni. Tauna taugaam cikuq taqukanek pitangqernayukluku ullagapuk. Tuani keluvuk yaaqsinrirluku aneryaarngalngurmek niitua. Tauna-llu amaqliqa ava-i ciunemkun piurluni. Maaten kingyartua carpallraam mat'um malikata'arqiikuk, aitarmi.

Iik tuarpiaq akagnganatek. Keggutai-wa imkut quugaarpiit keggutaicetun ayuqngacaaqellriit taugaam allayuuluteng. Cauciinaku tua-i. Qainga-llu cuulguyugnek, qapilaat uitaviketukaitnek nepesvikumaluni.

Tuani umyuarteqellruunga nutaan alingyuklua, taum tuani carpallraam kuimluni maligtellrani, aitarmi. Wii, umyuarteqlemni qikertatun angtanganani. Tuar-llu yagenret tayima yuinaq cipingangalkiit tallimanek. Tunua paugna manianani. Tamaavet cikumun qimaglunuk.

Tangenqigtellemni ter'agni mayurcatek, meq amlleq qurrlullagtuq. Kingumni canimetqapiarluni. Iqmikanga qayartuumarma alaicugnaicalrianga.

climbed up, then came back down, while we floated in our kayak and waited for him.

Before we left the area, a seal surfaced. Just as it surfaced our cousin shot and hit it. We helped him beach it. He told us the ice was not too far away and wanted to go out there.

After butchering the seal he had caught and putting it in his kayak, we went out to the ice, which he told us was not far. We were afraid of nothing.

Since our cousin had shot a seal and his kayak was loaded, he stayed some distance behind. We went ahead because our kayaks were not weighed down. There was nothing to be afraid of. The weather was excellent. So we proceeded on our way to the ice.

Before we reached the ice, we spotted something huge ahead of us. We had no idea what it was. We thought nothing of it because we had never seen anything like it.

I for one was not scared. We figured there would be some seals on the ice, so we kept on going. We were getting close when I thought I heard something breathe. My brother was some distance ahead of me. I looked and saw something huge following us, with its mouth wide open.

Its eyes looked as if they were rolling. Its teeth seemed to be like those of a mastodon, only different. We did not know what it was. It was covered with seaweed, the kind that grows in areas where certain edible mussels are found.

When that enormous thing was following us with its mouth wide open, I think I was afraid for the first time. I thought it was the size of an island, maybe twenty-five yards long. Its back was very rough. We fled toward the ice.

When I looked again, I saw how, when it lifted its tail, it splashed huge volumes of water. It was very close behind me. If it had caught me in its mouth, both I and my kayak would have disappeared from view.

Cikumun ciuqliqa ugircan, wiinga-llu mengliinun mavu'urcama, qayak akiqliqa'arlukek kingupirma pavavet qamu'urlukek tagqerrutagka. Nutpuk-llu tegulukek, atuungailengraata taurpall'ermun, imirlukek uitaqertukuk.

Ilavuk-wa un'a ilu'urpuk agiirquralria ciuneqevkenanuk. Imna-llu tayima tua-i angllurluni. Tayima tua-i uitayaaqellriakuk imna nerestekarpuk alainqigtevkenani. Ayumian nangerrlua, piqanemkun ingna-am ciunerkamegnegun ankili cikum mengliikun. Tua-i qanertua, "Tua-i neryukunikuk nerkilikuk, wiinga ayakatartua."

Tua-i ayagyaaqukuk taum tayima pinqigtenritaakuk. Wii tauna alingnaqsukluku umyuarteqellruunga, angengan. Pagna-llu suggiin qalirnera pagaavet tangvallruamku. Alingellruunga tuani. Nuna yaaqsian tamaaken.

Tuani pissullruukut unani akulurami Qaluyaat Nunivaam-llu akuliigni.

Utercamnuk, piapuk taukuk malruullinilriik. Qimaglutek ayagtuk, pug'aqlutek. Tuar pug'aqagnek qikertaq naulalria. Mermek pirtungaqluni qeciraqagnek.

Uterrluta tua-i kingunicamta ataka qanemcicamni piuq tamakut-gguq yugnek piyuicaaqut. Taqiliaqameng-gguq taugaam pituut.

Una qanemcika wii atulqaqa, allanek niitelqenritaqa.

As soon as my brother reached the ice, I landed right next to him. I got out, got hold of the two kayaks with both hands, and hurriedly dragged them up, walking backwards. We got our guns out, even though they would be of no use against such a huge thing. We loaded them and waited.

Our cousin was still coming, but not straight for us. Then the huge thing dove. We waited for it to gobble us up, but it did not surface. When I stood up, it surfaced close to the ice just where we were headed. "Well," I said, "it can eat us up if it wants to. I'm leaving."

We continued on our way, but that creature did not bother us again. At the time I thought that this must have been the scariest thing I had ever seen because it was so gigantic and I was looking right up into its upper lip. So I was pretty frightened. And to make it even worse, land was pretty far away.

When all this happened, we had been hunting between Nunivak Island and Nelson Island.

On our way back we saw there were two of them. They quickly swam away from us, then surfaced. Whenever they surfaced, it seemed as though an island would appear. Then there would be a spray of water when they spit.

When we arrived home I told my father about it. He said that those things do not bother people except when they are protecting their young.

This story is based on my personal experience. I did not hear it from anybody else.

YUPIIT QAILL' AYUQUCILLRAT PICIRYARAIT-LLU

ESKIMO HISTORY AND CUSTOMS

"YUURTELLRUUNGA AK'A TAMAANI"

Walter Kelly-m qanemcia Tutalgarmium

Wiinga yuurtellruunga ak'a tamaani. Yuurtellruunga March 15, 1889-aami. Kuigpallermiunguunga.

Ak'a tamaani anglillruukut kass'artaunani. Uksumi nengliuraqluta. Nunam iluani enengqerrluta. Pagna enem kulii kanerpangaqan, keneq kumarrluku urugciraqluku, aklut elaturramun anulluki.

Enet nengllitullruut cakneq, qasgimun taugaam urugciryarturaqluta. Arnat-llu enem iluani uitalriit maqarqerrlainarluteng uitaaqluteng, atkugtuumaurluteng.

Enem-llu qukaani neqkait uitaaqluteng. Kumlacirrlainauluteng. Anguaqata taugaam kenirluteng ner'aqluteng. Egatait-wa qikut. Tamaani egacistengqellruut, qaillun egaciyaraq nallunricestaitnek.

Tamaani-llu melquleggiainarnek akluluta. Qerrulligluta atkugluta-llu maqaruanek. Cali neqet qeltaitnek aturaput ilaluteng. Aliimatkaqamteki can'gguarnek iluqliliqerluki aturaqluki.

Tamaani-llu Kuigpak neq'liyuituq. Kina imna neqmek pitaqami utrulluku ilaminun aruqutkelaraa, imarkuartuumaan. Ilait-llu yuut ayalriit yuilqumun qerrulallruut wall'u paluluteng.

Angutet-llu ilakellriit qasgimi quyurrarmeng uitaaqluteng. Arnaita nernariaqan payugtaqluki neqkaitnek.

Nutaan cayaqlirluteng kass'angameng yuurqaturiluteng saayumek. Taugaam saayut cakegtakellrunritait. Qacungakellruit cat alailriit tamalkuita.

Wiinga anglinemkun taugaam makunek aturanek atungellruut. Waten anglillrunritua. Taugaam maa-i kassaurteng'erma kinguneqa nalluyagutenritaqa.

"I WAS BORN A LONG TIME AGO"
by Walter Kelly of Pilot Station

I was born a long time ago. I was born on March 15, 1889. I am from the old Yukon village.

When we were growing up a long time ago, there were no white men around. Our homes were dug in the ground. When the ceilings would get heavily frosted, we would take our belongings out to the porch, then light a fire in the middle of the house to thaw the frost.

The houses used to be very cold, so we would go to the men's house to warm up. The women at home were always dressed up warm, always wearing parkas.

Their food was on the floor in the middle of the house. All of it was frozen. Only when fresh meat was caught did they cook their food. Their cooking pots were made of clay. In those days certain people who were good at it used to make the pots.

Also in those days all our clothes were made from animal fur. Our pants and parkas were made of rabbit skins. Some of our clothes were made from fish skins. When our mittens were made from fish skins, we would line them with grass.

Also at that time the Yukon did not have many fish. When someone would catch a fish, he would take it home and distribute it to others, including the broth. Some of the men who went out hunting froze or starved to death.

In the men's house, men from the same family used to sit together. When it was time to eat, their women would bring them food.

After a long time, when the white men came, people started to drink tea. But they really didn't care for tea. They used to look down on things that were new to them.

Only after I grew up did people start using this kind of clothes. I didn't look like this when I was growing up. But even though I live like a white man now, I never forget my past.

Elluingua angutngurcama. Elpeci waten yuut ayuqerrlainallruyukluki umyuarteq'laryaaqelliuci. Angayuqamta-llu qalarut'lallruakut cakneq ayuqucirtualuta. Piaqluta ella-gguq man'a paq'ertellriatun ayuqaput. Maa-i elpeci imumicetun ayuqenrirtuci.

Anglicallermeggnikut angayuqamta unuakumi qavainanemteni tupagtelaraitkut qanrulluta, "Usuuq, qavarpiiqnak ciqertaraatgen!" Mak'arnaurtukut qaivut mer'urcukluku, taugaam kinertaqluku. Tuamta-llu piaqluta, "Usuuq qavarpiiqnak, tutmaraatgen." Amta-llu tutmartaunata.

Cali yuk ayuquq, ellamun anluni pinaurtuq, tumet makut amllerrluteng tumllugkun. Makut taugken tumet atauciin tumkegpak. Umyuarteqnaurtuq, "Naugg'un atak wii ayakarlii? Maaggun pilii tumkegcetaralriakun, tumlliqenritniartua."

Tamakut tumkegcetellriit iquitut. Tumliqellriit taugken iqugluteng.

Yuucin tuaten ayuquq. Neq'aqaraqluki aanavet wall'u allat alerquutait.

Cali ner'aqameng unuakumi kumlanerrlainarnak nertullruut. Cali nererraarluteng meqsugaqata pinaurait qanrit taugaam neqcugniiruskata mer'esqelluki. Nunurpeknata pilallrulliniitkut qanruyuteteng taugaam atuusqelluki.

Tamaani-llu tungelqurritnek nuliangevkalallruit. Aipait qaillun pikata kapegcukesqelluki. Cali kaigem nalliini unitellerkait pitekluki. Ilaita allanek tungelquqenrilkemeggnek nuliangellret unitetullruit.

Things are easier for me now that I am an older man. You may think that people were always like they are now. Our parents used to talk to us very earnestly. They would remind us that life, after all, is short. Now you fellows are not like people were in those days.

When our parents were raising us, they used to tell us in the morning, "Hey you! Wake up now. Someone is splashing water on you!" We would get up thinking our clothes were soaking wet, but they would be dry. At other times they would say, "Hey there! Wake up now. Someone is stepping on you!" But nobody would be.

A person's life could be compared to going outside and seeing a lot of tracks running along a rough trail. There would also be a single set of tracks running along a very smooth trail. The person would say, "Which way should I go? I'll take this smooth trail so that my path won't be rugged."

That smooth trail has a dead end, but the rugged trail has no end. You life is like that, as you recall what your mother or others have told you.

In the mornings people used to eat only frozen food for breakfast. When they were thirsty after eating, they were told to wait until the taste of the food was gone from their mouths before drinking water. I found out that our parents were not scolding us. They just wanted us to follow their advice.

In those days people were advised to marry their relatives so that if anything should happen to one of them, someone would be concerned. That way they wouldn't be left alone in time of famine. Some people who married other than their relatives would be abandoned.

QAILLUN MIKELNGUUT AT'NGELALLRAT
George Beaver-aam qanemcia Mamterillermium

Avani ciuqvani kiingan yugcetun atengqellruut. Kass'atun atrunateng. Agayulirtet acillermegteki, ataita atritnek iqulirluki pillruit. Ilaita taugken atameng ciuqlirmek atratnek iquliraqluki ateteng. Tuarpiaq atameng atrat kasngukluku.

Wangkuta agayulirtem acillerrmikut, atavut ciumek acillrua. Atra iqulirluku atpiaranek yugtun. Atengqellruuq Paluqtarmek. Taum-llu agayulirtem aciamiu mumiggluku atra aciraa, Beaver-aamek. Ilait-llu atret yugtun cakanirpeknaki iquliutaqluki mumigtevkenaki. Maa-i kass'atun malrugnek atengqertukut.

Mikelnguq an'aqan yuunrillrem atranek acitullruat. Anvailgan yuut iliit yuunrillrukan taumun aciutelaraat. Tuamtallu allamek ilallmeng atratnek acirluku. Wall'u irniameng yuunrillrem atranek acirluku. Tuaten taugaam piaqameng malrugnek atengqetuut iliini-llu pingayunek atengqerraqluteng.

Ma'tum-llu nalliini tuaten cali acilaraput. Ilamta yuunrillret atritnek. Agayulirtet ataput acillruit 1918-aami. Tuaken nutaan ayagluta kass'atun at'ngellruukut.

Cali mikelnguq an'aqan taum yuunrillrem atranek aciraqatgu, taumek atengqellrem ilain wall'u aaniin, tauna mikelnguq taungunguarcet'laraat. Iliini nasaurluq yuunriqan mikelngurmun-llu aciuskatgu, taum yuunrillrem aaniin niiskuniu aciutniluku taumun mikelngurmun, upciiquq akulluni-llu. Qantaq-llu imirluku neqnek akutamek-llu, aguciiqaa taumun mikelngurmun, yuurrnerra'armun.

HOW CHILDREN RECEIVED THEIR NAMES

by George Beaver of Bethel

In the past people had only their Eskimo name. They did not have English names. When the missionaries named the people, they used the Eskimo names of their fathers for their last name. Some people used their fathers' first names as their last name instead of the father's Eskimo name. It seemed as though they were ashamed of their father's name.

When the missionary named us, he first gave our father a name. He used his Eskimo name for his last name. My father's Eskimo name was Paluktak. So when the missionary named him, he translated his Eskimo name and gave him "Beaver" for his last name. Some Eskimo names were used as last names just the way they were, that is, untranslated. Nowadays we have two English names as well.

When a child was born they named him after someone who had died. If a person died just before the baby was born, they would give the baby the name of the dead person when he was born, and then they gave him another name after some relative who had also died. For example, if a child in the family had died, they would name the baby after the dead child. Only when they did that did the children have two or even three Eskimo names.

We still name the children that way, after relatives who have died. The missionaries named our fathers in 1918. From then on we started having English names.

When a child was born and received the name of a person who had died, the dead person's relatives, for example his mother, treated the child as if it were the dead person. If a girl died and a baby was named after her, and the mother of the dead girl heard about it, she would prepare food and make Eskimo ice-cream. She would fill a dish with food and some of the ice-cream and take it to the newborn baby.

Ingluani unatmi qaluuritmek tegumiarluni mermek imarluni. Itrami-llu taum mikelnguum ciuqerranun qalurin elliluku imaanek-llu, qamiqurrakun qaingakun-llu merr'armek kuciqerluku. Nutaan-llu qantaq tunluku, aterpaggluku taumek panimi yuunrillrem atranek.

Mikelnguum-llu aaniin qantaq akurturluku, neqet iliitnek aug'aulluni, akutaquinermek-llu camavet nunam akuliinun elakaulluku. Enet marayanek natengqellruut tamaani.

Tuaten acituat mikelnguq, taungurtelluku yuunrilleq. Maa-i agayulirtem mikelnguq acitua angllurtelluku. Tamakut yuut agayulirtet pilauciit mallegqluku mikelnguut acitullrulliniit.

Yuut atrit kinguvatuut tuaten. Cali atret ilait ayagayuitut yaaqvanun. Mamteriliermek atret ayayuitut Kuigpagmun. Tua-i kia niiskuniu tauna ateq, nallunritarkauluku camiungucia atrakun.

In one hand she would hold a dipper filled with water. Upon entering the house she would place the dipper of water in front of the baby, then sprinkle drops of water on the baby's head and body. She would then present the dish, addressing the new baby by her dead daughter's name.

The baby's mother would receive the dish, take a small piece of food and a small portion of ice-cream and bury it underground. The houses had mud floors then.

While doing that they named the baby after the dead person. Nowadays preachers name a child at baptism. What the people did then when naming a child came very close to how the preachers do it today.

Thus the names of people are passed down. Some names do not go far from their locality. Names from Bethel do not go as far as the Yukon. When anyone hears a name, he knows where that person is from by his name.

ELLANGEQARAALQA

Michael John-am qanemcia Niugtarmium

Tamaani yurtellruunga waten hospital-ami piyuitellratni. Cali-ll' tamaani agayulirtet nurnaqluteng tamatum nalliini. Cam taugaam iliini tekitaqluteng. Cali-llu kass'artaunani, tengssuutetaunani-llu man'a. Elevaanek-llu tangyuitellruunga. Cali-llu man'a neqkaq kass'allaq nurnaqluni.

Enepianek taugaam nengqetullruluta. Cali maani Cevtarmi, Qingissaq, Ciluva, Cuukvagtuliq, Ayimqeryaraq, Pinguq, Kayailvik-llu tamakut tamaa-i nunatangqerrluteng tamarmeng. Tamaani murilkellemni nangteq'iallruukut kass'allamek.

Cali-llu uksumi enet nengliiraqluteng unugmi. Maktaqameng taugaam kumartaqluteng. Erenret tamalkuita kiirceterrlainayunateng, murairutaqluteng.

Wangkuta avani iluramta cakneq ilangciaralallruakut qaillun-llu kiuscliganata, qenqerrluta-llu pisciganata.

Tamatum-llu nalliini akikaq nurnarqellruuq waten-llu cannery-rtaunani, taugaam yuut neqkamek nuqlitevkenateng.

Tamaani-llu qayatgun taugaam ayagatullruluteng. Cav'urluta ayagaqluta upagaqluta-llu. Tua-i cav'urluta ayagaqamta wangkutni cukangataqluta. Tengairarluteng taugaam pilriit cukaaqluteng.

Pingnatugyaurtellemni nangteq'lallrukut qimugtetgun ayatullemteni. Qimugtet-llu neqkarcurluki quarruugnek qaluyaraqamta nangteqaqluta nengelmek.

Qavamek-llu cakviuraqluta unugmi. Iliini qavaryarpiarraarlua tupagciqua anyugyaaqlua ellamun. Taugaam nenglirluni, it'gairlua-llu cakneq. Iliini qerruciqnganii ayuqaqlua, taugaam pingnatugaqama urugaqlua.

MY EARLIEST MEMORIES
by Michael John of Newtok

I was born when there were no hospitals as there are now. At the time of my earliest memory, religious ministers were also rare. They only came once in a long while. There were no white people, no airplanes, and I never used to see any outboard motors. Store-bought food was very scarce too.

We used to live only in sod houses. There were villages at Cheftok, Kingsak, Chiluwa, Chukwaktulik, Imekikyak, Pinuk, and Kayaluvik. When I first began to remember, we were in need of store-bought food.

Also, during the winter the houses were cold at night. People built fires only when they got up in the morning. They never used to have heat every day. They would run out of fire wood.

Our cousins used to tease us a lot in the old days. We could not say a thing. We could not even get mad at them.

Money was very scarce in the early days. There were no canneries either, but people always had enough to eat.

In those days we traveled only by kayak. We would use oars when traveling and moving about. When we rowed, it seemed to us that we were moving fast. Those who used sails were the ones who really went fast.

When I first started practicing everyday survival, we had some hard times. We used to travel by dogteam too. When we fished for needle fish to use for dog food, we found it difficult because of the cold weather.

We never used to get enough sleep at night. Sometimes I would wake up and need to go outdoors, but it would be too cold. My feet would be very cold, and sometimes it seemed I was going to freeze. But when I exerted myself, I would get warm.

Iliini qavamek cakneng'erma qavaqa peggluku piaqlua. Mat'um nalliini qacigtengut yuut tamarmeng. Ayagyullermeggnun ayagaqluteng nenglliurpeknateng. Camek-llu tumllugmek caperrsugpeknateng ayagaqluteng.

Ayuqucirtuutek'lalqa cali qanruteknaluku piaqa wani. Imumi avani tan'gurraullemteni angturingarcamta, ilamnek ayuqnialallruunga cakneq, kass'allarnek nertulrianek, cakegcilrianek-llu. Taugaam cali aatama, ilu'urma maurluma qanrutaqlua.

Aatama arcaqerluni qanrut'lallruanga qavaq, qessa-llu aturpiiqnakek pisqellua. Usviini yuukuma ilamnek ayuqniarlua yuuciqnilua.

Tamaani qanrut'lallran nalliini cat makut massiinaat, skiituut, cat-llu allat kass'allat catailengraata qanrutkaqluki. Usviini yuukuma tamakunek aklungyungerma aklunglarngaitnilua.

Qavarpiiqnii pisqellua. Ellanglirqan-llu amiliuraqlua pisqellua. Cali-llu-gguq qessanrilkurrlua cikuciaqlua mertaraqlua-llu. Tuaten-gguq pitukuma wangnek pingnatungekuma nangetekualua yuulrukuma qacigtenglierkaqa tekiciiqaqa.

Elliin-gguq aatama avaken ayagluni qanruyun murilkellrani, tamakut tan'gurraat ellmeggnek nakleklutenq yuullret, nangtequallerkarteng qessanakluku, ilameggnek ayuqniarluteng yuugut.

Taugken-gguq makut nangtequangermeng qavarteng peggluku qessanrilkurrluteng yuulallret, elliin pitatellri, piyaurcameng-gguq picuilleqsuunateng pissullermeggni. Cali-llu melqulegcuraqameng akikarcurluteng, picuaqluteng. Cali-ll' neqsullermeggni neqcuilliqsuunateng. Tuaten-gguq pitullrulliniut. Elliin-gguq murilkerraarluki qanrut'laraanga.

Sometimes even though I was very sleepy, I went ahead and did what I had to do, disregarding my sleepiness. Nowadays people have it very easy. They go wherever they want to without being cold. And they don't have to worry about rough trails.

I also want to talk about what I was taught. In those times when we were young boys growing up, I really used to wish I could be like other people. Like those who had white man's foood to eat and who had nice things. But my father, my cousins, and also my grandmother used to have talks with me.

My father especially used to tell me about sleep and about being lazy. I shouldn't sleep too much and I shouldn't be lazy. He said that if I lived foolishly I would always wish to be like other people.

In those days when my father had talks with me, things like machines, skidoos*, and other manufactured items were not around, but he used to mention them. He said that if I were foolish I would not be able to own things like that even if I wanted to.

He told me not to sleep too much but to go around clearing doorways when it was snowing. He said I should try not to be lazy, and that if I did try, after the hard times, I would come to a time when things would be easier for me.

My father took note of old sayings from way back. He also noticed that those boys who took it easy and were soft on themselves, avoiding hardhsip, were the ones who wished they could be like other people.

People who did hard work and endured hardship, slept little, always made effort, always stood ready to work, were the kind of people my father grew up with. When they started making their own living they were successful. When they hunted and trapped for fur to use for money, they made out well. That is the kind of people they were, he said. He took notice of them and told me about them.

*Skidoo is a brand name of one type of snow machine but is used in some villages as a synonym for snow machine, much as Kleenex is often used in English for any kind of facial tissue.

Tua-i cakaniqsailengermi tan'gurraq tamakut nallunrilkuniki maligtaqungnaquratukuniki, qacigtengllerkani tekiciiqaa.

Cali maa-i qanlaryaaqut elitnaurumanrilnguq neresciigaliciqniluku kinguqvaarni. Tamana umyuarteqlemni asgurakelaraqa. Maa-i mat'um nalliini wangkuta ilanka-llu elitnauqsaitukut. Elitnauqsaileng'ermeng aatameng qanruyutellrit maligtaqustellrit imucetun elitnaurumalriacetun caliangqelartut capernarqelrianek.

Tamakut tamaa-i aatameng qanruyutait asgurakevkenaki maligtaqustek'lallrit. Taugken cali tamatum nalliini maligtaquillrunrilnguut aatameng qanruyutaitnek canek maa-i nuqlilluteng atu'urkameggnek. Kipukengyung'ermeng kipukengesciiganateng, amlleringraata. Tua-i aatameng qanellrat maligtaqullrunritliniamegteggu. Maligtaqustellrit taugken makut maa-i mat'um nalliini canek nuuqitevkenateng. Akitungraata canek kipukengaqluteng, elitnaurumalriatun ayuqluteng.

Tamana tamaa-i umyuartequtek'larqa cakanirngaicukluku. Umyuarteq'lartua, kina imna elitnauraunrilnguq eiitnauristailnguq kitumek imumek ak'allamek nallunrilkengaangqerquni, tauna ellangcarvikekuniu taum ayuqucirkaanek cikirciqaa, qanruyutekun ak'allakun.

Augna qanruyun ak'allaq man'a tekilluku pimauq, ella taugaam piunriqan piunrirciqliniuq.

If a young boy knows these things and continually tries to follow them, he will come to a time when things will be easier for him.

They say now that people with no education will not have anything to eat later on. But when I think about that, I doubt it. Nowadays there are still people like myself and others who did not go to school. Even though they have no education, if they followed their fathers' advice, they hold jobs, even complicated jobs, like educated people.

These are the ones who believed what their fathers taught them. Those who did not are now in need of things. Even though there are many things to buy and they want very much to buy them, they are unable to because they did not adhere to their fathers' teachings. Only those who did are not destitute today. These people buy all the things they need, even expensive things, as educated people do.

I think of these teachings now and how they will never change. I think that whoever does not go to school, if he knows someone who is old, he should get some knowledge from him. That person will give him advice on how he should live, using the old teachings.

These old teachings still exist to this time, and they will always exist to the end of the world.

KASSUUTELALLRAT AK'A TAMAANI
Adolph Jimmie-m qanemcia Kangirnarmium

Nitellemnek qanemciqatartua ikayuutnguarkamek yun'erranun nasaurlurnun-llu.

Man'a yinqigcaraq avaken piuguq. Mat'um nalliinitun yuut ayuqellrunritut. Tan'gaurluut nuliangaqata angayuqait taugaam unilluki pisqumatullruut. Tua-i-gguq piniata, arenqiallugtemun tekitengraata piyugngiita.

Cali tamaani nuliangaqameng umyuateng aturluki piyuitellruut. Angayuqaita taugaam nulirturcet'lallruit. Angayuqameggnek niisngaicirteng aturluku tuaten pilallruut.

Cali nasaurluq umyuani aturluku uingyuunani. Cali angayuqrita maurluita-llu uikaitnek yuarulluk: uingevkaraqluki.

QAILLUN KASSUUTELALPUT
Ella Lewis-aam qanemcia Mamterillermium

Ak'a tamaani yuut kassuucuitellruut. Yun'erraq piyugngariaqami yuut aciatgun nasaurlurmek nulirkaminek yualartuq assilriamek. Nataqucami, aanani qanrulluku, taumek nasaurlurmek nuliangyugluni.

Aaniin-llu taukuk taum nasaurluum angayuqaak cali yuut aciatgun ullaglukek, qanrucarturlukek taumun qetunrarminun paniak nuliqsugniluku. Taum taugken nasaurluum taumun nuliqsuucini nalluluku. Camek nallululni. Aaniin-llu tua-i qanrulluku tauna panini taumun yun'erramun nuliqsugniluku.

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GETTING MARRIED IN THE OLD DAYS
by Adolph Jimmie of Kongiganak

I am going to speak of what I have heard, as it will be helpful to young men and women.

It has been a practice from the distant past for people to move to families other than their own. The people of that time were not like the people of today. When a young man took a wife he was expected to move away from his parents, because he could bear it more easily than the girl. Even if young men came upon hard times they were capable of taking care of themselves.

Also, when young men took a wife, in those days they did not get one of their own choosing. The parents found wives for them. They used to take wives that way in obedience to their parents.

A girl too, did not take a husband of her own choosing. Her parents or grandmother used to seek out a husband for her.

HOW WE USED TO GET MARRIED
by Ella Lewis of Bethel

In the old days people did not get married in a wedding ceremony. When a young man was ready, he secretly looked for a good girl to take for his wife. When he found one, he told his mother he wanted to marry that girl.

His mother would secretly go to the girl's parents and tell them that her son wanted to marry their daughter. The girl, however, would not know that the young man wanted to marry her. She knew nothing at all. Her mother would then tell her that the young man wanted to marry her.

Tauna-llu pania cakneq alingluni qaillun uingqessaraq nalluamiu, qaillun-llu angutem ayuqucia nalluluku. Aaniin-am ayumian qalaruqu'urciqaa, elitnaurluku qaill' uingqellerkaanek, nutaan taum uikaan teguluku nuliqsagulluku. Takaqullutek.

Nulirruciucilarait aturanek nutararrlainarnek, aklunek iqukliiluki. Cali-llu aturyugarkai quyurrluki.

Iliini taugken nasaurluum aanami, qanrucaaqngani qessakluku tauna nulirrniarteni. Iliini tuaten qessakengraitki uingevkaraqaceteng, uiteng ilangciyuunaki, tangyuunaki, qanrucuunaki-llu. Tamakut-llu aturiutai ataucirraungraan iliit atevkenaku.

Tua-ill' taum uingan nayuryaaqerrarluku, talluryungami, kiaresngiatengami-llu unilluku. Tuamta-ll' allamek nulirkaminek yuarluni. Ilait-gguq tamakut uingyuumilengraata uingevkaqait usviirut'lartut, umyugairulluteng, ugaani uingyuumiicaaqem.

Cali tamakut angalkut nasaurlurmek nuliangyugluteng, angayuqaak, wall'u anngaa takaryugcetaarluki nulirrniarnaurtuq. Tamakut-gguq qessakacagangermeng nasaurluut, cakneq uiksuumiilengermegteki angalkut angutngurtellriit, ayagyuanrilriit uikaqluki.

Piyuumiilnguut-llu niitenrilnguut angalkut umyuarrlugcirluki kinguqvaarni tekitarkirluki. Tamakut-llu nasaurluut umyuarrlugciumacirmegteggun usviirulluteng, umyugairulluteng-llu. Tuatnarraarluteng-llu tuquluteng.

The girl would become very frightened because she did not know what it was like to have a husband and she knew nothing about men. So then the mother would talk to her and teach her what it was like to be married. Only then did the young man take her for his wife. They respected each other.

The husband's family gave the girl brand new clothes for becoming a wife. They also gathered the things she would need.

Sometimes when a girl's mother told her about a young man who wanted to marry her, she would refuse. When girls did not want to get married and were forced to, they ignored their husbands. They did not look at them or talk to them. The girl would not wear a single piece of clothing her husband gave her.

So after the husband stayed with her for a time, he would be shamed and embarrassed. He would leave her and look for another girl to be his wife. Some girls who were forced to marry went mad and out of their mind, which showed how much they were against marrying.

If shamans wanted a young girl for their wife, they would try to embarrass her parents or her older brother and ask them for the girl to be their wife. So the girls, no matter how much they were against marrying the shaman, because he was an older man and no longer in his youth, would go ahead and marry him.

The shamans put a curse on girls who refused. This curse was to descend upon them at some future time. The cursed girls would later go mad and demented. After that they would die.

ARNAURTELLEQ AANAURTELLEQ-LLU
Ella Lewis-aam qanemcia Mamterillermium

Tamaani ak'a nasaurluut agleqarraaraqata yagcet'lallruit. Enemek anevkayuunaki. Aqumgaurtelluki ilait ernerni tallimani, ilait-llu yuinarni.

Nangercameng-llu, yaallerteng iquklican, anqataameng, naquggluteng aliimaterluteng-llu 'lumarrallruarnek. Naqugutiini-wa caqurraq urr'amek imarluni agalria, kaimurluni. Kangaraqameng-llu ellami nacartuumaurluteng kangaraqluteng. Aglellrat taugaam kassuan allrakuq, nutaan yaanermek taqluteng.

Yuilqumun-llu ayayuunateng, yugnun-llu cenircuunateng. Up'nerkami-llu unguvalrianek pitengraata neryuunateng. Up'nerkaan-llu makiriita kayangussurluteng kayangutqerraraqata. Nutaan aaniin neqkaa, kemek, puyuqerraarluku keniulluku.

Tuamta-ll' naunraat nalliitni, makiraqataameng, kamilarrluteng it'gameggnun yualurraq qilqaulluku. Naunranunllu tekicameng allamek yualumek piluteng naunraq qillerrluku petugluku nunamun. Tua-i-ll' nutaan iqvarluni.

Tamaani arnat qingaqerraaraqata inerqutullruit angertuusqevkenaki, qingait nepuciiqniluki.

Cali qanrutaqluki ilakuallritnek, assingraata neresqevkenaki. Qavarturalaasqevkenaki-llu. Umyuangarutiitni-llu egmian ellamun anlaasqelluki unuungraan. Unuakumi-llu tupautiitni makluki ellamun anlaasqelluki. Enem-llu iluani natermi, taum qingalriim ciunrani camek pitangqerqan, teguqerluku calligartesqelluku.

It'gaanek kalegpeknaku, tua-i-gguq irnikuni irniara ciulicungqerciquq. Tamakut-gguq ciulicuit angqatun ayuqut mermek imarluteng. An'aqameng-gguq qagertaqluteng cingqurvagluteng.

WOMANHOOD AND MOTHERHOOD
by Ella Lewis of Bethel

When girls had their first menstruation, they had to go through a time period during which they were forbidden to do certain things. They were not allowed to go out of the house. During that time they were made to sit, and some of them "sat" for five days, others for twenty days.

When they stood up after their period of restriction was over, they put on belts and cloth gloves. From the belts hung a small bag filled with dirt which trickled out gradually. When they walked outside they always wore their hoods. Only after one year had passed were the restrictions lifted.

They never used to go out of the village or visit other people. Even when seals were caught in the spring, the girls never ate them. In the spring following their menstruation they went out to the tundra looking for duck eggs. Only after they found their first egg did their mothers smoke seal meat and cook it for them.

When the berries were ripe they went out barefoot, tying a piece of thread to their foot. When they came to where the berries were, they took another piece of thread and tied one of the berry stems to the ground. Then they began to pick the berries.

In the old days when women had their first pregnancy, they were advised not to chew gum, because people said that their babies would get stuck to their wombs.

They were also told not to eat leftovers, even if they were good. And not to sleep late. They were also to go outside as soon as the thought occurred to them and not hesitate, even during the night. If inside the house there was something in their way, they were to pick it up and put it to one side.

They were not to use their feet to put it aside, or else when they had their baby, something would come out before the baby. These "somethings" were like balls filled with water, which burst with a loud noise as they came out.

Unugmi-llu tupakuni putuskani mumigarrluku. Cali ellimerqaceteng egmian tegumiateng wall'u caliateng pegglu-ki, ellimerruceteng caliaqluku. Erenrani-llu qavaqacilaasqev-kenaki, qavarningraata.

Irnirraarluni-llu arnaq yagluni cali. Piciatun neryuunani, kinernerrlainarnek, imarkuamek, mermek-llu taugaam. Am-llermek-llu miyuunani. Naruyinraq-gguq yaquq mermun akurqaarluku qanminun-llu cipeggluku. Uqurtuyuunani-llu.

Taumek tamakut irniarit piqaqunqepiallruut, camek-llu alingekuneng qimagarkauluteng uqilaluteng.

When they awoke during the night, they were to turn their pillows over. When anyone asked them to do something, they were to put down whatever they had in their hands, stop what they were doing, and do what was asked of them. They were also not to take naps during the day even when they were sleepy.

After a woman had her baby she also went through a period of restriction. She did not eat just anything but only dried food, broth, and water. She did not drink a great deal of water. She took a wing feather from a seagull, dipped it in water, and sucked the water off. She also did not eat seal oil.

The mother's diet made the children very nimble and swift. If anything frightened them they could get away fast.

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IKAMRAT, YURARYARAQ, ANGUYALLEQ-LLU
Frank Brown-am qanemcia Ekvicuarmium

Cali up'nerkami qayat-ggun taugaam pissutullruut imarpigmi. Nutgunateng, urluverkun taugaam pitegcautet-ggun-llu piaqluteng. Cali nagiiquyanek, tegutnek-llu aturaq-luteng.

Cali ciuqvani tamaani wangkuta ciumteni yuut ilait ataucirrarnek qimugtengqetullruut, wall'u malrugnek, qimugtelilriit taugken pingayunek wall'u cetamanek. Ayiimeng-llu ikamrak taqruagnun petugluki ayagaqluteng, ikamrak ciungagnun pivkenaki.

Taugken ciumun petuamegteki allamek yugmek mar-yartesterluteng, ciulistaunateng. Qimugtait ciulistenguyara-mek elitnaurumavkenateng. Nutaan kass'at maani pinga-meng ciulistenek elitnauriluteng, Nutaan tua-i wangkuta ciulistengluta.

Tuamta-ll' yuratullratni nunat yuit curukatulliniut allanun nunanun yuraliyarluteng. Ayagaqameng ikamratgun ayatullruut, nuliateng, irniateng-llu ucikluki. Maryartescirlu-teng wall'u qamuutarterluteng. Augkut ciuqlimta capernar-quq yuullrat.

Kiagmi-llu angyat-ggun ayagaqameng, upagaqameng-llu anguarturluteng ayagaqluteng. Arnat-llu anguaraqluteng. Qavartaameng-liu angyarteng taggluku nunamun akivigluku enekluku. Ikingqalria tamana tupiganek patuluku.

Cali man'a niitelallruaqa tangellruvkenaku taugaam. Niitetullruunga, ak'a tamaani yuut yuullgutkeng'ermeng anguyautetullruut. Tamatum-llu nallini yuut elicungcaumall-ruut ayagyuangermeng.

Meqsukata-llu, ayagyuat melqurrarkun taugaam mercetaqluki. Melquq mermun akurrluku. Elitnaurluki mer'ilingraata cakneq nangteqesqevkenaki.

Neqmek-llu amllermek nerevkayuunaki. Unuakumi-llu qavaryuinanratni tupaggluki maktaqluki. Cali piqaqunqegg-saramek elitnauraqluki.

ABOUT DOGSLEDS, DANCING, AND WAR

by Frank Brown of Eek

In spring the hunters used to hunt by kayak. They had no guns, only bows and arrows. They also used harpoons and spears.

Long ago people used to own only one or two dogs. Those who owned more would have three or four at most. When they traveled they hitched the dogs to the side of their sled, not in front.

If they hitched one in front, someone had to run ahead and lead the dog, for they had no lead dog. Dogs were not trained to be leaders. Only when the white men began traveling around here did they train lead dogs. Only then did we have leaders.

When they had dances, people from one village used to invite other villages to the dance. When they went, they used to travel by sled, carrying their wives and children. Someone would run ahead and lead the dogs or someone would tow the sleds. Our ancestors did it the hard way.

In summer they went by boat and would paddle. Even the women paddled. When they spent the night, they placed their boat on its side on the shore and stayed in it. They covered the opening with grass mats.

Here's another thing I heard about but did not actually see. People used to make war on other Eskimo people. At that time they were trained to fight even when they were young.

When young people wanted water they gave it to them with feathers. They would dip the feathers into the water to train them so that when they had no water they would not suffer too much.

They also did not give them a great deal of food. In the morning when the young people were sound asleep, they would wake them up and get them out of bed. They did this to train them to be swift and alert.

QASGIMIUT AYUQUCIAT NAKACIULALLRAT-LLU

John Kasaiyuli-m qanemcia Niugtarmium

Imumi qasgingqetulratni qasgimi uitauratullruunga, calriit murilkurluki.

Angutet atakumi caliarkameggnek muraganek itrut'lallruut, caliaqluki-llu atu'urkameggnek pililuteng. Qavarpek'nateng-llu unugpak caliluteng. Inarcameng-llu carrarmek qavarluteng, erpailgan-llu makluteng.

Akleng wangkuta tan'gaurlurni, tupagtaqakut egmian qavarningramta makluta ayalualuta ellamun anaqluta. Iliinillu tan'gaurlullguteteng qavalriit iruit-ggun teguluki qamurluki uatmun amigmun. Tupagaqameng tamakut qaill' piqerpeknateng, makluteng akiullruarateng teguluki imkarluki nekegqaarluki ellamun an'aqluteng.

Wall'u iliini angukaraat iliita qurrutii teq'umek imangqerkan, tuaken qavalriim ciutii kuvaqluku. Taugken qenqercuunateng, egmian makluteng an'aqluteng. Taugaam ilateng akinaungnaqaqluki.

Taumta'll' nakacuum nalliini nutaan qavayuunateng, tanqigivailgan maktaqluteng. Caaqamta-llu tupagyarturnaurtukut cauyalria pakemna tupagqiluni. Tauna nakacuum nallii uksuarmi atulallruat.

Cali taum nallini ikiitugnek cumertaqluteng. Kangaciqaq imna ikiitugnek caqurraarluku nemerluku, akiiem engeliinun kaputaqluku.

Tua-i-ll qavalriartangqerraqan, ikiituum kangra ekuayukaaralria nalamalria, tauna kumarrluku puyingarcan, qavalriim qengaan ciuqerranun elliluku. Taum-llu qavalriim yuurrmiamiu qengamikun qatliluni ellangarrluni. Amta-ll' cali qenercuunani. Piciryaraqngamegteggu.

LIFE IN THE MEN'S HOUSE AND THE SEAL BLADDER FESTIVAL

by John Kasaiyuli of Newtok

In the old days when they had men's houses, I used to stay in one of them most of the time. I always watched what everybody was doing.

In the evenings the men used to bring in wood to work on. They would make things they could use. They would not sleep all night. When they went to bed they would sleep for a short time and get up before dawn.

When they woke us poor boys up, we would get up right away no matter how sleepy we were and stagger outside. If some of the boys kept on sleeping, the other boys would sometimes drag them by their legs to the door. When they awoke they would not do anything about it. They would just gather whatever bedding they had, fold it, put it away, and go outside.

Sometimes, if one of the old men's honeybuckets had urine in it, they would pour some of it in a sleeping boy's ear. But he would never get angry. He would get up right away and go out. On the other hand, boys would try to get back at the ones who did this to them.

During the Seal Bladder Festival it was very hard to sleep. The men would get up before daylight. Sometimes we would wake up and someone would be playing a drum waking everybody up. The Seal Bladder Festival is in the fall.

During the festival people gathered wild celery. They would wrap a lead stick with wild celery and put it by the log that is used as a divider between the sleeping area and the dance floor.

If there was someone sleeping they would light the top part of the wild celery which is very flammable when dry. When it began to smoke, they would place it under a sleeping person's nose. When the person inhaled the smoke he would wake up right away with his nostrils burning. Still people never got angry. It was part of the tradition they practiced.

Tuamta-ll' nalugiqatarqameng unuakuayaarmi, nakaculget egalrem ikingqalriim avatiini uivaarturluteng, qasgim qaingani. Nakacuut antaqatki egalerkun pikestaita teguluki quugaqluki.

Nangkata-llu kangaciqaq pugkan ayautestekaan teguluku tegumiaqluku, amuvkenaku, nutaan camaken elegeskatgu nipsugnairuskan amuluku qugluku. Tuatnalria imarniterturluni pituuq.

Nutaan-llu egaleq uivluku, kassukaku-llu atraqan kinguqliin nakacugnek tegumialget maliggluku kingunrakun, maryartestekluku.

Kuigkun ayagluteng, tamakut nakacugnek tegumialriit, malirqaqerluku nakacuuminek kaugturaqluku kangaciqaq. Kaugturraarluku-llu uivqertaqluku ella maiigarrluku kipulketaagulluteng nakacugnek tegumialriit.

Piyarameggnun tekiskuneng anluamun kangirinqellriamun avatinun peksaggluteng elaqvanun. Nutaan nakacuteng qagerqelluki, ullirqelluki qalliqurluki, angelrianek tungunqut nakaciutnek atlilirturluki.

Tua-i taugken nakacuut qagerteiteng nangkata anluaq tauna ullagluku, nanerpiit cingilgitnek niiqerluku. Anluam kangirainun nallaruartaqluku akurqurciqait. Tua-i-ll' kassukuniu nutaan camavet anluamun kalevvluki, cingluki. Tuaten piurluteng tamakut nakaculget qaqilluteng.

Tuamta'll utercameng taqukat qiluitnek mermek imirluki, cali tuavet nalugyarameggnun agulluteng, tua-i-gguq nakacuut mermek tuyurluki.

Taqkuneng tuatnarraarluteng, ernerni tallimani cangaunateng.

When they went to perform the ritual, those who owned seal bladders would circle the open window on top of the men's house. When the bladders were let out through the open window, the owners would take them and put them on their shoulders. When the bladders were all out, the lead stick would follow.

The person who was to carry the lead stick would take hold of it. Only after they lit it from inside the men's house and it began to burn would he pull it all the way out and put it on his shoulder. That person used a sealgut raincoat.

He would then circle the window. After going all around the window and down to the ground, the others who carried the seal bladders would follow him, making him their leader.

They would then go down to the river. Those with the seal bladders would run after him and hit the lead stick. After hitting it they would run around him, going the way the earth turned. They would all take turns doing that.

They would then come to a square hole where they always did their ritual. They would stand at some distance around the hole. Then they would puncture their seal bladders, cut them open, and place them one on top of the other. The larger bearded-seal bladders were always on the bottom.

When all the seal bladders were punctured, they would poke them closer to the hole with a seal spear. They would then dip one of the bladders in each of the four corners and push it down into the hole as they let it go. They would all take turns doing this until all the bladders were gone.

After they went back, they would take sections of sealgut, fill them with water, and take them back to the ritual area. In this way they symbolically sent water to fill the bladders.

After doing all this, they would not do any work for five days.

ANGALKUT TUUNRATENG-LLU
Alexie Andrew-m qanemcia Napaskiarmium

Tamakut-gguq angalkut, qanemciktuit, tuunriaqameng canek capernarqellrianek catullruut, tuunrateng aturluki. Ayagaaqluteng-llu yuum ell'araulriim ayagvikesciigalkiinun. Calliaqesciigalkainek-llu caliaqluteng.

Uksumi tuunritulliniut atakumi tan'gerirraartelluku. Cikum aciakun ayagluteng, neqet tumyaraat-ggun 'gilerrluteng. Kusquqvagmi tuatnaaqameng, Kuigpagmun tevtulliniut.

Utercameng-llu neqet tuc'araat-ggun imarpigmek tull'uteng, Kusquqvagmun. Tamaaggun-gguq mer'em akuliikun ayagaqameng, meq taitugtun ayuqelartuq.

Cali tamakut angalkut tuaten cikum aciakun ayatulit wa-gguq kill'uteng, kiingan cetamarqunek pituut. Tallimiriyuunateng. Tuaten cikum aciakun ayakata'arqata anluilalliniut cikukun.

Pinarian-llu tamakut angalkut ayakatalriit, tuavet anluamun ek'lalliniit. Tayima-llu murukarluteng cikum acianun. Kipailegmeng, tuunrilalliniut cauyarluteng qasgiim.

Tuaten cikum aciakun ayagluteng tuunritullrulliniut, angalkuucirteng maniluku, capernarqelrianek-llu piyugngacirteng.

Tayima-llu ayaumaaqata nunat inerqunqegcalalliniit watqapiar angurrluk ellamun anqetaaresqevkenaki. Nunat imkut pektangssagaitaqluteng, tamakut angalkut ayallruaqata tamaaggun cikum aciakun.

SHAMANS AND THEIR MAGICAL POWERS

by Alexie Andrew of Napaskiak

About shamans, it is said that when they performed magic they did impossible things through their magical powers. They even traveled to places which the ordinary man could not reach. They did things the ordinary man was unable to do.

In winter they used to perform a certain type of magic in the evenings after dark. During this particular performance they went under water and traveled the routes the fish traveled. They performed this magic leaving from the Kuskokwim and traveling up to the Yukon. Then they journeyed down and went out to the ocean.

On their way back, coming in from the ocean, they hit the Kuskokwim right where the fish hit it. When they traveled under the water, the water would be like fog.

The shaman who went under water to perform that trick did it only four times. No one ever did it a fifth time. When the shamans were about to go under the ice, the men made a waterhole in the ice.

When the time came they lowered the shaman into that hole. He would slip into it and go under the ice. Before going under the ice, shamans held a ritual with their drums in the men's house.

They used their magic to go under the ice. In this way they manifested their magical powers and their ability to do impossible things.

While shamans were away on their journey, the villagers were told that under no circumstances whatsoever were they to venture outdoors. During the time the shamans were away under the ice, the villagers were very still and no one walked around.

TUQULRIIT TUNGMAGTELALLRAT
Ella Lewis-aam qanemcia Mamterillermium

Yuut ilateng tuquaqan uptetullruat akluluku. Aturarluku, pilu'ugluku, aliimaterluku, nacarluku-llu. Taqngamegteggu-llu natermun curiurluku aqumlluku, qungcurrluku, qet-qaillcirluku murilgnek tunuakun. Tallik navrullukek qillrullu-kek-llu. Kenurraq-llu ciuqerranun kumarriuku elliluku.

Yuut-llu qakemkut payugqelluku neqnek qantat imirluki, ciuqerranun elliaqluki. Ciuqerra-llu qantarrlainaurrluni neq-kegtaarrlainarnek imarluteng.

Tungmagteqataamegteggu-llu tungmaggvigkaani qungulliluku muraganek, yaassiigenkegglukek qunguk, tupiganek-llu iluqlilirlukek. Iiuagnun inarriuku, ayuquciatun. Qunguk-llu paturraarlukek, muragamek naparciluteng aklui agarqelluki, calissuutai-llu. Aklurrait tamaikuita.

Qungum-llu yaatiinun keneq kumarriuku aturai ekualuki. Qantarugaat-llu payugutellri tagulluki, yugnun aru-qutekluki. Tuavet kenermun ilarrait pirraarluki. Tua-i-gguq taum ayakuni tamakut neqet ayauciiqai. Tamakut-gguq pa-yugkengellret ilateng tuqullret tuaggun tuqulriakun tuyutullruit tamakunek neqnek.

Aatat-llu irniateng yuunrirqata up'nerkangraan imarpig-mun pissuyuunateng. Ayagyaaqngan-llu tamana yagyaraq ilangcivkenaku, qikertarmiut nangiluku. Taukut qikertarmiut ircinraulliniut. Tauna angun naullutekaanek cikirluku.

DEATH AND BURIAL RITES

by Ella Lewis of Bethel

When someone died, they prepared his body by putting on his clothes, mukluks, mittens, and hat. When they finished dressing him they fixed a mat for him on the floor. Using wood to support him, they sat him up with his knees bent. They crossed his arms and tied them. They then placed a lit clay lamp in front of him.

Others brought dishes of food and placed them in front of him. In a short time there would be many dishes in front of him, each filled with excellent food.

Before burying him, they made a coffin of wood at the graveside. The coffin was square-shaped. They lined it with grass mats and then placed him inside. They then put posts up over the grave. To these posts they nailed his belongings, his tools, and everything he owned.

A short distance from the grave they lit a fire and burned his clothes. Then they brought the dishes of food and gave them to the people, after having taken a small amount from each dish and put it in the fire. That way, the dead person would have food to take with him on his journey. The people who had brought the food were sending it to their own dead relatives through that dead person.

When fathers lost one of their children they did not go down to the ocean to hunt. If a father went down disregarding the prohibition, the island people beat him up. Those island people were evil elves. They would give the man an illness.

YUP'IGTUN YURARYARAQ

Mary Black-am qanemcia Kangirnarmium

Ak'a yuut enengqetullruut marayanek, muragnek-llu. Nunat-llu tamarmeng qasgirluteng.

Qasgimi tua-i yura'arqelriit, nunat ukut allat taisqaqluki yuraryartuusqelluki. Tainaurtut ikamrait canek imarluteng yurautekaitnek. Taitnaurtut canek, nutegnek, qanikciurutnek, allanek-llu ayuqenrilngurnek.

Taukuni-llu nunani yuranermek taqngameng, utercameng ellaita cali kelegtelteng kelegluki nunameggni yuraryartuusqelluki Aug'utun cali yurarluteng ayuqenrilngurnek yuraulluteng-am piqertuutarnek, pelatekanek, mulut'uugnek, imanek, amirkanek-llu. Tua-i-llu taqngameng yuut caiqaarluteng tukuurtaqluteng.

Tuaten tua-i yuut ayuqellruut.

ESKIMO DANCING

by Mary Black of Kongiganak

Long ago they used to have mud houses and log houses. Every village always had a men's house.

The men's house is where they always had their dances. One village would invite another village to come and dance. They would come with their sleds loaded with goods to dance for. There would be guns, shovels, and many other things.

After the dance the guests would go home and then invite their hosts to come and dance in their village. Then they would do the same thing over again. They would dance for goods, axes, tents, hammers, shells, and sealskins. After all this dancing, some people who had had nothing became rich.

That's how people where in those days.

YUUT ELITNAURUTAIT
UMYUARTUYARAQ-LLU

ESKIMO FAMILY TEACHINGS AND COMMON SENSE

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ALERQUATAIT CIULIRNEMTA
Walter Attie-m qanemcia Qipnermium

Ellangeqarraallemni yuut enepianek enengqellruut. Nevunek-llu naterluteng enait. Enet makut muragnek qanagluteng. Enet tamaani takarnarqellruut, piciatun-llu cenirtaallerkaq takarnaqluni.

Angayuqallemta taugaam qanrut'lallruitkut waten, "Kitak, qasgimun agluten alerquagilrianek niicugniuryartua."

Tua-i ag'aqamta nutaan ayuqucirtuutnek niicugniuralallruukut. Imarpigmun-llu ayakumta ayuqucirkamtenek arenqialluguteka-llu tamakut qasgimiut alerquatekaqluki.

Cali makut ciulirneret qanruyutektullrat, "Kitak, ilavet una wani nangelrakluku pikatgu, elpet tua-i tauna yuuruteliriatun aviutengnaqerkaugan."

Wall'u, wangkuta nakukekatkut unitniaput. Aviuskumteki-gguq waten piciqukut, tauna aviuskeput enemtenun agulluku uitavkarluku wall'u neqkartangqerqan nerulluku.

Arcaqerluku alerquutngulallruuq tauna qanerturalria murilkenqegcaarluku cali-llu qanellrit umyuaqengnaqluki pisqelluta. Cam-gguq iliini qanruyutait tekiciiqaput ciunemteni caningqaluni. Tamaaggun qanellrit-ggun avicugngaciqluku qaillun-llu auluklerkaa nallungaunaku.

Makut qanruyutet ciuliamtenek kinguvarcimallruut man'a cali maa-i tekilluku atuuluteng.

LESSONS FROM OUR ELDERS

by Walter Attie of Kipnuk

When I first became aware of myself, people had sod houses. The houses had dirt floors and wooden frames. People's homes in those days were highly respected. We were not allowed to go and visit in just any home.

But our parents would say to us, "Say, why don't you go to the men's house and listen to the people giving advice."

When we went to the men's house we listened to their instructions. They used to tell us of the problems we would run into and what to do about them.

Another piece of advice that the elders used to give us is this: "All right, when others pick on someone you ought to try to lead that person away from harm as if you were part of him."

Or, they said, if we are the ones that are being picked on, we should leave. When we lead a person out of harm's way, we are to take the person home and let him stay there. If there is food available, we are to eat with him.

The main instruction given to us was to pay very close attention to the person doing the talking and to try to remember the advice given. Some time in the future we would come across the situation the advice was about and know how to handle the situation or avoid it.

These lessons were handed down to us from our ancestors. They are in use to this day.

YUPIIT UMYUARTEQUTAIT UNGUVALLERMEGGNI

Agnes Henry-m qanemcia Kangirnarmium

Ellangellemni waten yuut ayuqellrunritut. Kass'artarmek cirivkenateng. Kass'artarnek-llu aklunek amllernek piinateng.

Cali angutet nengqerrluteng allakarmeng maqivimeggni. Tuani uitauratuluteng. Arnat kiimeng enemeggni uitaaqluteng. Cali angutet qavamek amllermek atuyuunateng.

Tamaani unguvalriit kiingita neryuk'ngaaqellruit. Kiingita yuilqurmiutaat neqekluki, cali akikluki. Cali imarpigmiutaat taqukat, navrutkaqluki.

Cali tamaani ellangellemni allanret tekilluteng uqunek kiputaqluteng. Melqulegnek atkugkanek akilirluteng. Akimek tangyuunata.

Qanllemtun kass'artaq amllellrunrituq tamaani taugaam makunek aturangenratgun ellangellruunga.

Cali makut tan'gurraat enemi uitasqevkenaki piaqluki, arnat niicugnisqevkenaki qalartellriit. Cali arnani elalirtaatuukut, ullagtaarulluta.

Qanruyutengqellruukut tauna elalirrvigput camek assinrilngurmek qanqan qemaggluku uitatesqelluku qanrutkevkenaku kitumun. Qanqumta-gguq yuut inglukutengciqut calluullluteng wangkuta qanllerput ayagneqluku.

Cali angutet qasgimi allakaita qanrutetullruit ayuqucirturluki ataita.

Cali arnani wangkuta qanruyuterluta aipangkumta, aipaput kiingan aipaqu'uraasqelluku allamek umyuarteqevkenata uikenrilkemtenek. Tamakut aanamta Agayutem pisqutiinek alerqutullrulliniakut.

YUPIK PHILOSOPHY OF LIFE

by Agnes Henry of Kongiganak

When I first came to remember, people were not as they are today. They did not have much of the white man's food. They also did not have much of the white man's possessions and clothing.

Men had a separate place to stay in their men's house. They were always there. Only the women stayed in the homes. The men did not need much sleep.

At the time, the only food they had was wild animals. The only food they had was from the land and this was what they also used for trade. They also used sea animals for trade.

Also, when I first could recall things, strangers used to come and buy seal oil. They used parka fur to trade with. We never saw any money.

As I said, white men's things were few and far between, but people already had material for clothing when I first began to remember.

The men also used to tell the boys not to stay in the houses listening to the women talking. We women would go around and visit.

We were told that if the other women we were visiting said something bad, we should keep it to ourselves and never mention it to anybody. They said that if we talked about it, people would argue and fight because of what we said.

The fathers also used to talk to the men and boys in the men's house and give them instructions.

We women were also told that if we got a husband we should have only him and not think of other men who were not our husbands. Unknowingly, our mothers had taught us what God wants us to do.

Maaten agayulirtet maa-i qanrutkenqaat arnaq wall'u angun aipaqenrilkiinek kenkiqaaskevkenaku. Tamakut-gguq tamarmeng tuqumek iqungqertut. Maa-i inerquutanek yupigtarnek yuut tamarmeng niicuirutut.

Cali ertaqan angutnek tangyuitellruukut. Yuilqumi uitauratullruut pissungnaqu'urluteng piterrlainanrilngermeng.

Uksuarmi-llu imarpigmun ayagluteng unuakuarmi ernerpak cataicimaaqluteng. Cali uksumi yuilqumi uitamaaqluteng melqulegnek pissurluteng.

Cali yuut qantuut yuk-gguq umyuamek navguivakalria akanun yuuyuituq. Cali qanrutkesaurtellruat kaaltat taangaq-llu tuqumek iqungqernilukek. Qanrut'lallruakut taumek qanerciryarluta yuusqelluta yuullerput-gguq takniartuq.

Cali maa-i qanruyutengukut piciuluta ukveresqelluta Agayutmun. Man'a cali assirtuq, ak'a qanruyutellemtetun ayuquq.

Yuut canegtun ayuqut. Ciuqliit tuquaqluteng allanek cimingaqluteng.

Nunavut man'a nallullemteni pikestengqellra picirramcetun yuullruukut. Pinariaqakut nunalinqigtaqluta.

Cali yuut up'nerkami cirirrlainayuitalaata, nunat niitelartut nunanek allanek cali neqautellegnek. Anangniarluteng ayalartut tuavet nunanun ciunrita-llu nunat nakiekluki ciuniunqegcarluki ciuniuraqluki pikangqerrutaciramegcetun nerevkaraqluki.

Nutaan-llu neqa amllerian tamakut piyuiriit nunameggnun utertaqluteng, ilait-llu utercuumiilnguut tamakumiungurrluteng. Wangkuta-llu maa-i utertellrunrilngurnek maa-i ilangqertukut.

Tamakut yuut yaaqsiuteng'ermeng nalluteng'ermeng nakiekulluteng pillruut. Yaaqvanek yuut ullautaqluteng.

Today the preachers say that a woman or man should not be amorous to someone to whom they are not married. Those things all result in death. Nowadays, not all the people listen to the old Yupik teachings.

In the daytime we never used to see the men. They were always out hunting and came back only in the evening. They always used to go out, even though they did not always catch something.

In the fall they would go down to the ocean early in the morning and be gone all day. In the winter too, they spent a great deal of time hunting.

People also said that a person who was always contrary did not live long. It was then that people began to say that cards and liquor result in death. So they told us to live according to what we were taught so that we could live longer.

Now we are also taught to have true faith in God. This is also good. It is like what we were taught in the past.

People are like grass. The older ones die and others after them take their place.

When we did not realize that land could be owned, we felt more free. Whenever the time came, we moved to another place.

Because people did not have much to eat around springtime, one village would hear about another which still had some food. To survive, they would go to that village. The village they came to would be open-hearted and would receive them kindly, feeding them with what little they had.

Then, when food was plentiful again, those who wished returned to their village; those who did not wish to return would stay to live in that place. There are some people here among us who never returned to their own locality.

Those people, even though they lived at a great distance from each other and did not even know each other, were compassionate toward each other. They would go to each other from great distances.

Maavet-llu yuut avaken Qaluyaarnek Naparyaarmek-llu tekitetullruut.

Ukut nunat quarruugnek neqengqerrameng neqkangqetullruut. Cali yuut naklekutellruut tamaani yuk-llu cakenrilngermegteggu kailria pikangqerrutacimegcetun nerevkaraqluku.

Maa-i wangkuta taqnerni niitaqamta nuna man'a pikestengqerrniluku nanikuallagalartukut. Tamaani yuut, cat akiliyuitellruit.

Maantaqluta uksumi. Up'nerkaan-llu yaqulengqataan uavet Iqalluamun upagluta. Angutet pissurluteng issurinek. Kuik-llu cupairan iqalluanek pissurluteng.

Maavet-llu uternariateng iliit angyailan angyaqatagmek aturcetaqluku. Pikestiin-llu qunuksuunaku, akimek-llu qanyunateng.

Ilaita-llu navranrilkuneng qayat itulluki muraganek itucirluki upautekaqluki.

Kiagpak-llu uitaluta. Uksuarmi-llu cikuqata'arqan uksuillernun upagluta. Cali neqsurluta, melqulegcurluta-llu. Angutet taluyiraqluteng muraganek. Pissurraarluta nunamtenun maavet uterrluta qimugtetgun.

Cali tamaani kiagungraan yuut pilu'ugtuaratullruut, wangkuta-llu mikelngurni kamilamta taugaam piaqluta. Yuut-llu qerrullingqetullruut issurinek taugaam. Atkuteng qerrulliteng-llu canek iluqliinaki aturaqluki iluqlirkaunateng.

For example, people from Nelson Island and Hooper Bay used to come here to this village.

Our village had needle fish, so we had food to eat. People were kind to one another, so even if someone were not a relative, when he was hungry people fed him with what they had.

Nowadays when we older people hear that land belongs to someone, we are filled with dread and dismay. In those past times, people never used to pay for things.

We lived there during the winter. In the spring, when the geese were about to appear we moved down to Ikathlok. The men hunted seal. After the ice broke up they fished for smelt.

When they were ready to return, if one of the men had a skin boat and some family wanted to use it for moving, it could. The owner never refused to let them use it and money was not even mentioned.

If people did not borrow the skin boat, they would place kayaks side by side with wood to lash them together and they would use these to move.

The summer we spent here in the village. In the fall, when it began to freeze up, we would move to fall camps. We would fish some more and hunt fur. The men used fish and animal traps made of wood. After hunting we returned to our village by dog teams.

In those days, even during the summer, older people used to wear mukluks and we children would go barefooted. People had only sealskin pants. They wore their parkas and their pants without anything under them. They had no cloth to use under their parkas and pants.

AANAM ALLERQUUTAI

Lucy Beaver-aam qanemcia Mamterillermium

Wangkuta imumi miklemteni inerquatullrukaitkut unuakumi. Unuakumi tua-i maktaqamta camek cikiqerluta neqkamtenek, avukaquinermek wall'u assaliaquinermek carrarmek yuurqayunata-llu. Tua-i tauna cikirrautiit neryupiarluku nerqerqerput, taqkumta-llu pilu'ugluta.

Aanama tua-i elliin pilu'uglua inerquagurnauraanga waten: "Ernerpak at' kitak assircaarluten pikina, ilavet-llu nakukengraatgen akiuqsaunaki, assircaarluten. Atam, ingluliulaquvki qiarqelarniaraatgen cali nakukluten, inerquuteka atunrilkuvgu."

Tua-i tarritaqamta, aquiluta, ernerpak tamana umyuaqenriqaarluku umyuaqarcarturnaurput alerquterralput.

Cali tamakut alerqutullrukaitkut wangkutnek umyuarput aturluki yuungaitniluta. Ellaita ak'a yuut ayuqucirkait nallunrirluku yuungameng. Wangkutnek ataneqluta pingaitniluta. Cali aanamta umyuarput aturpeknaku ellaita auluktullrukaitkut, nerrlerkaq-llu utaqavkarluku kaikapiangrangramta.

Kaigaqaqumta-llu piaqluta nerniararniluta. Anluta taugaam aquisqaqluta iluput kaiiriit nalluyagutengnaqluki. Aquingramta iluput nalluyagucuitellruaput kailria.

Nernam-llu qaingani amllermek cikiyuunata, wangkutnek-llu tegucecuunata neqkanek cucukek'ngamtenek. Calillu mermek cikiqatkut mer'aqluku meqsunga'artengramtallu wangkutnek mercecuunata ellaita taugaam cikiqeraqluta.

Mat'um nalliini qantaq imalek estuulum qainganun ellikan, yuk piyugtacimitun tegulluni nerluni-llu pitacimitun. Kainriquni-llu caanguaqluki, qantam iluaneinguut calligtaarturluki piaqluki.

Ak'a tamaani, maa-i-tun piyuitellruukut. Takaqellruaput ciuliaput cali-llu cayaraput.

MOTHER'S ADVICE

by Lucy Beaver of Bethel

When we were little children our parents used to give us advice in the morning. When we got up in the morning they gave us very little food to eat for breakfast. Maybe a little bread or a pancake. We never drank tea. We simply ate what was given to us. We would savor what little breakfast we had and then we would put on our mukluks.

When my mother helped me put my mukluks on, she would advise me: "Try to be good today. If others bother you, don't fight back. If you don't follow my advice and you fight back, they will fight with you and make you cry."

When we were playing we would forget what we were told, but we would remember it later.

We were also advised that we could not live any way we wanted to. They knew the facts of life from having lived their lives and told us we could not do just anything we pleased. Our mothers took care of us the way they wanted to instead of letting us make our own decisions. They made us wait for mealtime even though we got very hungry.

If we asked for food they would tell us that we would be eating soon. They told us to go out and play and try to forget about our empty stomachs. But even though we played, we could not forget our aching stomachs.

During lunch time we were served a great deal of food. We ate what we were given. We never served ourselves as they do today. Also, we drank water as they gave it to us. We never helped ourselves to a drink.

Today, food is set on the table and a person just helps himself. He takes what he wants and eats until he is contented. After he has his fill, he plays around with the food that is left.

In the old days we never did what this generation does. We respected the old people and our traditions.

NERRLERKAM ALERQUUTAI
Frank Brown-am qanemcia Ekvicuarmium

Yuut avani neqmeggnek nurutetullruut iqukvami. Ella-llu assiiqurangetuan yuut neraiturаaqata. Alerquucetangqellruuq cali mikelnguut neryaurtaqata, iliini nerutelaasqelluki neqnek neqnialngurnek. Neqnialkengraatki-llu nerevkalaasqelluki. Assiilkengraitki elitnaurluki nerlallerkaitnek neqnialengraata neqet.

Kainiqaqameng-gguq yuut piciatun nerngetuut, assiilengraata-llu neqet ak'allaungraata ner'aqluteng. Mat'um nalliini tamakut wangkuta cumacikaput.

Cali neqkairutaqameng, enerkuat mermun qallarvaulluki mer'atnek mer'aqluteng. Pulengtaarluki qallarvautaqluki.

Caqerluteng-llu yuut up'nerkami Kuigilngurmiuni paluallrulliniut. Taukut taugken avaqliit nunat tuaten paluavkenateng. Qanrutkelallruit-llu nunat yuit neqmek sagcissiyaagpakairiit ella avatiitni assiqurangetuuq. Kaingluteng-llu yui.

Mikelnguut anglicatullrulliniit makugtelluki, qavaitnekllu maktaqluki. Tua-i-gguq elitnaurluki piqunqeggsaramek. Egmian ellangutmeggni makcetuluteng, unuungraan-llu.

Neqa piitelgullruan alerquucetangqellruuq kiagmi neqet meluit teq'amun ekluki patutesqelluki. Ak'anun-gguq uitang'ermeng assiirucuitut, allrakurteng'ermeng malrugnek.

Makut-am acsat ilussaqerrnarqut. Yuk nererraarluni acsanek kemegmek ak'allamek nerkuni ilussaqertarkauguq. Tuatnakan-gguq yuk, nuna elagluku kumlaneq tekilluku, palurtelluku aqsiik tungaunakek tamaavet kumlanermun pinarqaa. Tuaten anirtuatulliniit.

ADVICE ON EATING
by Frank Brown of Eek

In the past, people used to run out of food toward spring. Because the weather often stayed bad while people were hungry, the advice was given that when children began eating they should be given unsavory food so that they would be used to it when they were hungry. They should be forced to eat the food even if it tasted bad to them.

They say when people are hungry they begin eating all kinds of things. They even eat food that is stale and does not taste good. Nowadays we despise things like that.

Then, when people ran out of food, they would boil bones and drink the water the bones were boiled in. They would boil them over and over.

Once in spring, many of the people in the village of Kwigillingok starved to death. But people in villages near Kwigillingok did not starve. They used to say that if a village wasted too much food, the weather would turn bad and stay bad. The people would go hungry.

They used to raise children so that they got used to hardship. They would roust them from their beds and teach them to move quickly on their feet. People got out of bed as soon as they woke up, even during the night.

Since food was always scarce, the advice was given that fish eggs should be buried in the ground during the summer. There they won't spoil, even if they stay in the ground for two years.

Certain berries can cause stomach poisoning. If someone has been eating these berries and then eats tainted meat, it results in stomach poisoning. When this happened, people would dig a hole in the ground down to the permafrost. Then they would lay the person with the stomach ache on the ground with his bare stomach on the frozen ground. They did that to save him.

Taumek alerquutnguuq acsanek nererraarluku, yuk angurrluk k megmek tepsarqelirlamek, ak'allamek, wall'u qassamek neresqevkenaku. Cali kiingita acsat ner'aqluki, iluliqkata, mermek kumigmek mer'asqelluki aqsingraata.

Alla alerquun yuk enriskan, tangvlarrlugmek igevkarluku iqua tegumiaqluku, igevkarraarluku tangvlarrluk cayugluku antaqluku. Tuatnakuni eneq igyaraaneinguq tamaavet tangvlarrlugmun kapuskan anciquq.

Maa-i yuungcaristet pilagturluki antelaqait, taugaam wankuta Yup'igni tuaten alerquutengqertukut.

Kina nerilkaqan qanra patuluku qengaakun cupluku. Wall'u tunucuakun pategluku. Kiimelkuni-llu yuk ellminek tunucumikun pategluni.

Taumek callerpeceni tamilni, umyuangcarluci. Murilkelluki allat elitengnaqluci-llu ellaitnek.

So a person who has been eating berries should not under any circumstances eat rank or spoiled meat or anything that is raw. They also say that if people have been eating only berries and have a stomach ache, they should keep drinking cold water even if they are full.

The advice is also given that if a person has a bone stuck in his throat, give him a piece of blubber and let him swallow it while keeping hold of one end. After he swallows, pull out the blubber. If the bone in his throat sticks to the blubber it will come out.

Today doctors perform surgery to remove the bone, but we Eskimos were advised to do the above. if you follow this advice you will be able to help others and to save yourself.

If someone is choking, cover his mouth and blow into his nostrils. Or hit him on the back of the head. If the person is alone, he should hit himself on the back of the head.

So, in everything you do, think ahead. Ponder everything. Observe others and try to learn from them.

YUGTAAT IINRUT

Marie Nichols-aam qanemcia Kassiglurmium

Tamaani yuut kiliraqameng, kilineteng aunraqerceqaarluki, napat cuyaitnek patutullruit. Mamesciigalkata-llu kilinret, nunami naumairianek melquruanek patuluki nemtullruit.

Kiagmi melquruat naumaaqata, arnat avutullruut qemaggluki-llu mecungcugnailngurmun. Tamakut melquruat qemangqaaqameng cakaniyuitut.

Cali pupiit, angliriaqata, akngialuteng imamek-llu maq'urluteng aruciucialiruit neqet, kangitneret, amiata iluqlianek imirluki mamkilnguarmek. Nutaan-llu melquruanek patuluki, mamcirluki.

Tan'gaurluq callarciaqan, aaniin pitsaqutmek qengani kapluku aunrarcet'laraa. Aunraqan-llu taum tan'gaurluum qanranun kakeggluni. Nasaurluq-llu pikan aatiin tuaten piarkauluku.

Cali qauraqaki yuut, tan'gaurluut teq'urrit teq'icirraarluki caknek ak'allaurluki, tamatumek quliiluki qaurit iinruaqluki. Assiriaqluteng. Teq'uq atutullrulliniat allanun-llu iinrukluku.

Tamaani yuut caperrnaqiuteng yuullruut. Canek atu'urkameggnek teguqainivkenateng. Cali yuut ilateng piilnguut cikiraqluki pimeng ilaitnek kipucetevkenaki.

Tangrruaraqamki yuut tamakut ciumteni yuullret takumcunaqluteng yuullrulliniut.

Maa-i mat'um nalliini yuut pilarait takumcutairutniluki. Aipainret, elliraat-llu kusguayuirulluki. Cali tamaani elliraurtaqata mikelnguut yuut auluktullrulliniit, neqkaitnek cikiraqluki. Irniameng-llu aturait avegvingqerraqata ikniutekaqluki engelqaqestaitnun.

HOMEMADE REMEDIES
by Marie Nichols of Kasigluk

In those days, when people cut themselves, they used to let the wound bleed awhile and then cover it with a tree leaf. If the cut would not heal, they covered it with tundra cotton.

In the summer time when tundra cotton was full grown, the women used to gather it and store it in dry places. When tundra cotton is stored, it keeps indefinitely.

When sores were swollen and painful and pus formed, they used to remove a membrane from a fish skin and place it on the sore to draw out the pus. Then they applied tundra cotton until it healed.

Whenever baby boys had cold sores in their mouths, their mothers would poke their own nostrils on purpose to make them bleed. They then let their nose bleed into the baby's mouth. If a baby girl had the sores, the father would do the same thing to her.

When people had head sores, they would age a boy's urine until it became very strong. This would cure the sores. There were also other uses for urine as a medicine.

People lived a hard life in those times. The things they needed were not always readily available. Rather than sell things they used to give them away.

When I visualize the people who lived before us, I see that they lived a pitiful existence.

Today they say people are not compassionate any more. They no longer help out the widows and orphans. In those days when children became orphans, people took care of them and fed them. If they could spare some of their own children's clothes, they would give them away to anyone they would fit.

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Mat'um nalliini yuut Agayutmek nalluvkenateng ellangyaaqut, taugken ilameggnek yuut ilait takumcukiyuunateng. Akiinateng-llu ikayuqengyuunateng. Tamaani akiliqatalriamek wall'u akingeqatalriamek niicuitellruunga.

Makut qanruyuteput ak'allaat yuum umyuaqsuilkuniki atuyuilkuniki-llu naluyagutarkaullinii.

Arnaq taugaam kiimi neqliurtenguarkauguq.

Qanrutaqluta-llu wangkuta arnani, irniangekumta irniaput watqapik manamaartuqaucesqevkenaku atiinun, angungnaquralriamun.

Cali inerquutnguluni aatiinun mikelnguq neqmek manamaartuusqevkenaku, ner'aqan-llu neqiinek cikiqaqusqevkenaku. Takaqngaitniluku irniaranun. Kaikuni-llu tuquciiqniluku atani, ilulliqa'artelluku qantaanek allurriuku.

Cali qanrut'lallruitkut nasaurlurmun wall'u tan'gaurlurmun nunat qaqilluki kevgiungraaki unatai it'gai-llu nangengaitniluki. Cali pellernarqellrilt tegulangraaki unatainun nepesngaitniluki.

Alerqualallruitkut elitnaurluta qaill' yuullerkamtenek. Qanrutaqluta yuum-gguq carraquiner elisngaara ikgelengraan yuum allam aug'arngaita, allurrngaunaku elisngaaranek.

Camek yuk eliskuni naucetaarkayagartun elitellra ircaquanun tut'arkauguq. Atuqani-llu tauna qanruyun wall'u elitellri, amlleriarkauguq ilangluni.

Wangkuta yugni ayagyuaput assirluki yuusqumalaamteki makunek ak'a qanruyutellemtenek qanrut'laraput. Assirtut tamarmeng qanruyutait.

Yuk qanruyutailkuni pellaalriatun pirtugmi ayuqeciquq. Qanruyutengqellriim taugken qanruyutni asvailutekluki piarkauluni. Ayaruqellriatun-llu picurlagyailkutkarkauluki.

Today people know about God from their earliest years, yet some of them do not show compassion to others. Some people never help without being paid for it. I never heard of anybody paying or being payed in those days.

If a person does not recall these old Yupik sayings every now and then and put them into practice, he will forget them.

They said that only women should prepare food.

They used to tell us that when we had children we should never ask the father to look after them. He was the one responsible for providing the food.

It was their teaching that a man should never offer food to his child and should not give the child pieces of his food while he was eating. Otherwise the child would lose his respect for him. So if later on the child were starving, he might kill his father with heartbreak by taking away his dish of food.

They also used to tell us that if a girl or boy worked even for everyone in the village, their hands or feet would never wear out. And if they handled anything filthy, it would not stick to their hands.

They also taught us how to live. One person can never erase what another has learned, can never steal what he knows.

If a person learns anything, it will be embedded in his heart like a tiny flower seed. If he follows what he has been taught or what he has learned, it will blossom and multiply.

Because we want our young people to live a good life we pass on to them the teachings that were given to us. All these teachings are good.

If a person has none of the teachings, he will be like someone lost in a blizzard. But the person who has the teachings will derive strength from them and use them like a walking stick to prevent himself from getting hurt.

YUPIIT NALLUNRILUTAIT

Marie Nichols-aam qanemcia Kassiglurmium

Ayuqucimtenek maa-i mat'um nalliini qanemciqatartua. Wiinga-llu eliskemnek yuum yuullinillranek.

Nulirqellriik, yuungnaqellriik, qacigcuglutek yuukunek, cangqelarngaituk.

Kiagmi cat aturyullrat utumalaryaaquq. Taugaam up'nerkamek ayagluteng neqnek arcaqanruluki quyurtelartut, neqkameggnek. Neqtateng aulukluki, assircetengnaqluki.

Yuk neryuunani yuunrituq. Qalarut'lallruitkut wangkuta ayagyuallemteni, neqa kiingan yugmun yuutekniluku. Kiingan angniutnguniluku, quuyurnitnguniluku, allaniurutnguniluku, cali-llu-gguq tungayangqerrutnguluni. Taumek wiinga elitellruamki tamaani, nalluyagutellrunrilamki qanlallrit, umyuaqelaranka.

Neqa kiimi arcaqertuq wangkutni. Neq'liurqamta kiagmi assiirucetenritengnaqluki pilaraput. Iniluki puyuqluki-llu piaqluki.

Cali maa-i mat'um nalliini yuut canek teguqainilriatun ayuqliriameng, neqmek-llu teguqainingameng arenqialiut. Kass'artarnek-llu neqteng ilangata, tuarpiaq maa-i neqteng murilkessiyaagpeknaki pingut.

Tamaani nenglengengraan alussistuam-llu nalliini uksutun ella ayuqeksaitellruuq. Taugaam iqukvangaqan nenglairutnariaqan, iliini nengliryaurtelartuq.

Tamaani iqukvarqan neqput assiilengraata qelkurluki pilallruaput. Wiinga tuaten anglillruama, maa-i akallaurtengerma, tuaten cali ayuqua, kass'artarnun neqnun ellangellrunrilama.

Qanlallruut yuk-gguq arrsauyaaqeciquq canek aklunek caunani. Cakegtaarnek acuileng'ermi, nertukuni

YUPIK HOMESPUN WISDOM
by Marie Nichols of Kasigluk

I'm going to talk about our present life and also about what I have learned about how people should live.

A man and a wife who are trying to make a living, yet want to take it easy, will never really get ahead.

In the summer the demand for food is not as great as in winter. But starting in spring, gathering food has top priority. People take care of their catch of fish and try to preserve them as best they can.

People do not live without eating. When we were young they used to tell us that food is the only thing that kept a person going, the only reason for happiness, the only reason for smiling, the only thing to offer a guest, and the only reason one had relatives. Because I learned that and did not forget what they taught us, I still think about it.

Fish is the one thing we hold important. When we fish and prepare food during the summer, we try not to let the fish spoil. We hang them and smoke them.

Today people act as though everything were readily available to them, including food. Because their diet now includes white man's food, they act as if they don't have to be too careful about food.

In those days, even though it got cold, it did not seem like winter, even during Christmas time. But toward springtime, when the weather should be warmer, it sometimes got very cold.

At that time of year, even though our food was no longer fresh, we were careful with it. Since I grew up like that, even though I'm getting old, I haven't changed because I did not grow up with white man's food.

They also used to tell us that even though a person was very poor, did not possess a lot of things or put on fine new clothes, as

camirrluni tua-i tukuulriatun piarkauguq. Kina imna kaikuni meqsugluni-llu angnirngaituq.

Maa-i mat'um nalliini wiinga aipairuqaanemnek, kiima neqnek quyurtengnaquratuunga uksuarmi. Cali muragnek quyurtaqlua, uksurpak atu'urkat upluki. Uksuarmi cikuaqan qacigglua uitayuunii. Unugmi taugaam canek calinguaraqlua mingeqlua.

Cali mikelngurnun cikiutekamnek piliaqlua. Mikelnguut cikiryulaamki. Irnianka wangnek ayallret umyuaqluki, yuunrirluteng. Nani tua-i qacigcuunii. Qavaraqama taugaam uitaaqlua.

Ukut ilama tangvaglua elicameng nallunriraat uksum upyutlerkaa. Uksuq kiagtun ayuqenrilami alingnaqluni, cat-llu aturyuk'ngat amllerrluteng.

Kiagmi-llu egelruterlua ayagalaama yuilqumun. Cali acsat naugaqata kiagmi piitenritengnaqu'urlua cumertaqlua.

Camek piileng'erma allanek yuulgutemnek pilegnek kiputengnaqlua piksauni, nunam qaingani nautulinek.

Qalarutaqamegtekut pilallruitkut yuk-gguq qacigculria cautengqelarngaituq. Umyuani-llu engelkarrluku nerlarngaunani. Mat'um-llu nalliini yuut qessayulriit piutaitaqluteng neqem nalliini uitayunqellriit neqautaitaqluteng.

Qanrut'lallruitkut-llu qessanqurrukumta-gguq neqet-llu aulukellrat qessakekumteggu, ilamta qessakek'ngaitnek nerlarciqukut. Tamana umyuamni cakneq uitalallruuq.

Uksuarmi qimugtetgun ayagatullratni, qanrut'lallruitkut ayagatulit angutet aturait ciumek, nenglengvailgan caliaqesqelluki. Elluaqcarluki atkuit, aliimatait, cat-llu allat ayagassuutait.

Yuk angussaagta arnam murilkarkaullinia, aturai-llu murilkelluki. Ella caaqami egmian assirraarluni ellaqertetuan, pircirluni, wall'u iliini mecungnaqluni.

long as he ate well and was satisfied, he would be like a rich person. If anybody was hungry or thirsty, he would not be happy.

Nowadays, since I have become a widow, I try to gather food by myself in the fall. I also gather wood and get everything ready for use in the winter. In the fall, when it freezes, I never stand around idle. I do hand sewing and hand crafts at nighttime.

I also make things I can give to the children as presents. I like to give presents to children, thinking of my own children whom I have lost through death. There is never a time when I am idle. I am idle only when I am sleeping.

By observing me, my relatives have learned to get ready for winter. Because winter is not like summer, it can be hazardous and there are many things that we will need.

In the summer I travel around in a canoe out to the wilderness. When the berries grow in summer, I gather some and always try to keep a supply.

Even if there is something I don't have, I never go to other people who have it. I never try to buy from them anything that grows on the tundra.

When people spoke to us they would tell us that a person who loafs would never have anything. He would not be satisfied even when he ate. Today, people who do not like to work, for example during summer in the fishing season, do not have any fish stored away.

People also told us that if we were lazy and not willing to work for our food, we would eat only what other people rejected. That really took root in my mind.

When they used to travel by dog team, they would tell us that before the cold weather came we should work first of all on the men's clothes. We should mend their parkas, mittens, and the other gear they needed for traveling.

The woman was supposed to take care of the hunter, watching out for his clothes. Since the weather could turn bad or wet without warning, we were admonished to prepare food for them to take along.

Taumek qanrut'lallruitkut ayakatalriit taquarunateng ayakuneng ellaqerruskateng, ak'anun-llu catailkuneng piniaciiqniluki. Wangkutnun-llu arnanun nulirrulrianun tuaten pikata pitaqeciqniluki.

Qanrut'lalruitkut irniaput iqlutun kenkesqevkenaki. Qalarutaqluki ayuqucirturluki-llu pilaasqelluki. Cat-llu elitelput aarnarqelriit nalluvkarpeknaki qanruyuteklaasqelluki.

Man'a maa-i neqem qaillun pingnaqellra aulukellra-llu wiinga arcaqerluku elitellruaqa. Cali yuk piyugngaluni calliqevkenani ilaminek neqnek iliiralerkaa kasngunaqluni.

Wiinga angayuqaagma kiima irniaqellruagnga. Taugaam kiima yuk'engraagnga qigcikellruagka. Qanrut'lallruagnga kiima yuunilua, tangellrenka tamalkuita kenkengnaqu'urluki pilaasqelluku.

Cali piyugngaaqama allanrem tekiskanga neqautma assinqurraitnek neqkegcarluku allaniuresqelluku. Yuut tamalkuita ilakelriatun pisqelluki.

Ilanka-gguq ucuryaguiluki yuukuma waten pilarciqaatnga, "Qayumi! Un'a waten kiimi yuungami kenkataungami ilani arcaqakenrilkai!"

Angayuqaagka yuunriagnek tamana umyuaqelallruaqa.

Kiimitellruama, cat tamalkuita caliyarat atkuliyarat, piluguliyarat-llu elitengnaqellruanka. Tangrraqama yugnek canek caliirianek, ayarilua wiinga-llu ellaicetun calingnatugalallruunga. Kitumek-llu alerquastaunii. Pivakarlua elitaqlua. Yuk calinermek uitainanermini elicuituq.

Cali irniangama irnianka neqmek umyugiurcetellrunritanka. Nallumni-llu neqmek neresqevkenaki inerquagaqluki, wangnun angayuqaagma pilallragtun. Umyugiurcetelirunrilagnga angayuqaagma.

Iliini-llu neqmek aglumalua wangnek tegullua piyaaqaqama atama ullaglua unatemnek tegularaa neqa, qanerluni, "Ciin atam qimugtetun pilarcit, elpenek tegulluten,

They also told us that if our husbands left for a trip without taking food and were weathered in for a long time, they would be famished. They told us that if they would have died, we their wives, would be responsible, just as if we had killed them ourselves.

They also told us not to love our children irresponsibly, but to talk to them and teach them, about things that might get them into trouble.

Making the effort to gather food and take care of it was the most important thing I learned. It was shameful for an able-bodied person to ask for food from other people.

I was the only child of my parents. But even though I was their only child, I respected them. They used to tell me I was an only child, so I should always be kind to everyone I saw.

Whenever possible, if a stranger came into my home, I was to serve him the best food I had. I should treat all people as relatives.

If I were proud toward other people they would say, "It's no wonder! She is an only child and pampered. That is why she ignores other people!"

Even after my parents had passed away, I always remembered that.

Because I was all by myself, I tried to learn how to make things like parkas. When I saw someone making something, I wanted to imitate them. So I tried making things without anybody teaching me. Eventually I would learn. A person does not learn how to work by doing nothing.

When I had children of my own I did not allow them to play around with their food. I told them not to help themselves to food, as my parents had taught me. My parents did not allow me to do whatever I pleased.

Sometimes, if I helped myself to food because I felt like having it, my father would come over and take the food from my hands and say, "Why do you act like a dog and help yourself

qanerpeknak? Aanangqertuten. Aanan apqaarluku ner'arkauguten elpenek tegulluten pivkenak.

Yuum irniani anglicararkaugai kenkenrilngurtun pitarrluki, ca tamalkuan qanruyutekluku. Cali enenun allanun ellimerturpeknaku, wall'u cenirtaarutevkenaku yugnun.

Tuaten-gguq pimakuni mikelnguq asgurairuciiquq takairulluni. Wall'u kaigakan waten pikani, "Kitak, elpenek tegulluten pii!" Tua-i-gguq elitnaurciqaa capriucaramek.

Wii nallullruaqa yuum qaillun agayumalallra. Cunawa Agayutem wangkuta aulukliniklikut. Cakamtenek cikiraqluta. Taumek akluput caungraan, mikengraata wall'u angengraata munarcaulluki aulukarkaulliniaput.

Mat'um nalliini qaneryarani elitelqa yuk naklegtailkuni, kenketailkuni, wall'u malrugnek umyuangqerquni elluarrluni pingaitelliniuq. Amna-llu iqugkaa assiitellriaruarkauluni.

Canun makunun neqkanun-llu pingnaqurallemtenun ilakluku Agayun nallunritengnaqerkaulliniarput. Taugaam canun ciuqliuluku Agayun piarkaulliniukut.

Cali makut elitnaurviit assirtut, Caliyugngariarkauguci elitnauquvci. Quyilriani-llu calingerpeci nallunritarkauluci. Cali maa-i calisteryulriit imkunek elitnaurumalrianek elisngalrianek calisteryugaqluteng.

Yuk eliskuni, qanruyutni-llu maligtaqukuniki nalluyagutevkenaki, tauna yuk umyuartuarkauguq. Cat-llu nallunaqngalengraata nalluarkauvkenaki.

without asking? You have a mother. Eat after asking your mother instead of helping yourself."

People should raise their children almost as if they did not love them and explain to them the reasons for things. Likewise, they should not always send them around to other houses on errands or take them around visiting.

If a child is raised that way he will not be respectful. When a child asks for food, if they tell him, "Okay, help yourself!" they will be teaching him to be forward and not to be considerate when he wants something.

I also did not know how a person should be a Christian. I discovered that God takes care of us and provides for us. So no matter what possessions we have, big or small, we should treat them with respect.

Now, as I learned from the Bible, if a person is not kind and loving and is two-faced, that person will not have a good life and he will come to a sad end.

Along with our effort to gather food and other things, we should include striving to know God too. We should place God above all else.

Schools are good too. You will be able to work if you go to school. Even if you hold high positions, you will know what to do. Nowadays, they want only educated people to work.

If a person learns and does not forget what he is taught, that person will be wise. Even if things appear to be complicated, he will be able to see through them.

IKAYULLERKAAT TEGGANRURTELLRIIT
Frank Brown-am qanemcia Ekvicuarmium

Cali tan'gurraullemni niitellrenka ukvek'lallruanka. Aanama qanrutetullruanga atam-gguq, arnassagaat qurrutait ciqitelaqumki, tamakut arnassagaat umyuartequtniaraatnga assilriakun, picullerkamkun-llu. Qanrutaqlua-llu ciqiciaqama qanlaasqellua pitarkanek picuglua. Tamana ukvekellruaqa.

Ukvekngamku-llu ciqicicartulallruanka, mertaryarturluki-llu.

Pissulangama pitaqama tamana umyuaqelaraqa. Cunawa tamakut pivkenaki, Agayutem taugaam tuaten pivkalallinikai, qanruyun tamana ukvekngamku.

Ayagyuani qanruyuceci tamalkuan ukvekluki piarkaugaci. Qanruyutem maligtellra assirtuq.

HELPING THE OLD FOLKS

by Frank Brown of Eek

When I was a young boy I believed what I was told. My mother used to tell me that if I emptied honey buckets for old women, these women would hope that I did well and became a good hunter. She told me that when I emptied the honey buckets, I should mention that I wanted to be a good hunter.

I believed that. Because I believed it I used to go and empty their honey buckets and fetch water for them.

When I began hunting and catching game, I remembered that advice. I realized that the old people were not the ones who made it happen. It was God who made it happen because I believed what they told me.

All of you young folks, believe in the advice given you. To be obedient is a good thing.

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YUPIIT NALLUNRILKAIT

ESKIMO KNOW-HOW

QAILLUN ISSURIT QILUIT CARRILALLRIT ATULALLRIT-LLU

Mary Black-am qanemcia Kangirnarmium

Mingqaat qaralirkiularait makliit maklaaret-llu qiluitnek.

Ciumek aqsiik ullirqaarlukek qiluit anlluki. Aqsaquan-llu engelliikun kepluki. Imait maqluki, maqterraarluki-llu iluit erurluki. Erurraarluki-llu mermek imirluki, keligluki, qalliit qamkut-llu iluqliit aug'arluki.

Taqngata-llu nutaan akurrluki mermun taryirluku, erenregni mairugni. Uitarraartelluki nuggluki mermek imirluki erurluki, ataam cali akurtaqluki. Mer'at-llu kavircetnanrian taqluki.

Nutaan qerrurraarluki ellamun inlluki. Kinrata-llu iterrluki ullirqaarluki, imegluki.

Kipusvignek kepcissuutnek kipulluteng kepcliartut. Ak'a tamaani acsat mecuitnek, napat-llu qeltaitnek kepcissutengqelallruut. Taperrnanek mingqiigaqameng qaraliqaqluki. Iliini qugyuut it'gaita amiitnek mingqaat qaralliilallruit.

Cali-llu imarniciaqluki, ellalliurcuuciluki, egaleqaqlukillu enemeggnun.

HOW SEALGUT IS CLEANED AND USED
by Mary Black of Kongiganak*

Designs for grass baskets were made from the intestines of both older and younger bearded seals.

First cut the belly open and take out the intestines. Cut them off near the stomach. Then clean everything out and wash them. After washing them, fill with water and scrape first the outer part, then the inner part.

Once that is done, put them in saltwater and let them soak for two days. Then take them out, rewash and soak them again, repeating this process until the water is clear and no longer red. Now blow them up with air and hang them outdoors to dry. When they are dry, take them in, cut them open, and roll them up.

When people wanted to color the sealgut, they would buy dyes from the stores. Long ago people used to use berry juices and alder bark for dyeing. When they would make grass baskets, they would decorate them with the colored sealgut. Sometimes they used swan foot skins to decorate the grass baskets.

People also made rain parkas and window coverings for their homes out of seal gut.

*Transcribed and translated by Anna Alexie.

QUARRUUGET URUT-LLU QAILL' NEQKIURUTKELALLRIT

Mary Black-am qanemcia Kangirnarmium

Tamaani neqait, makut quarruuget pitaqetuit qaluluki. Cali-llu uqtarluteng qusuurnek piliqaqluteng.

Quarruuget ayuqenrilngurteggun taqluki nerlallruit. Ak'allicirluki, mirluki taryirluki puckamun ekluki. Ak'allaurcata-llu nerluki. Kenirluki-llu uqirluki ner'aqluki.

Cali-llu enriulluki qallautaqluki. Tuamta-llu kumlaciriuki tuaten ner'aqluki. Puqlamun ekluki passiluki, enrit-llu qell'uki nugqaarluki, tayarunek ingqiluki avuluki.

Ceturrnat tenguit kenirraarluki aveingaat neqaitnek keniranek avularait. Makut aveingaat neqait naunraat acilquqait. Elagyaitnek aveingaat makunek yuut makiralartut.

Passiluki uqurrarmek avuqaqluki, mermek-llu avuurluki. Akuquraami amlleriluni, tan'gerpagnek-llu qivirluku tauna. Tuaten-llu cali ner'aqluku. Tuamta-llu, pavani nunapignek avurnaurtut urunek.

Illiini urunek iniluki kinercirilallruut. Kinraki-llu imegluki uqumek mecirluki qemaggluki. Kinguakun pinaurait puyaqapiarluteng, nepcanaqluteng. Tamaaken qayat umciguciraqluki keluit. Imangyugnaitaqluteng.

WAYS TO PREPARE NEEDLE FISH AND MOSS

by Mary Black of Kongiganak*

In the old days they used dip nets to catch needle fish. By jigging, they also caught a large number of smelt.

They ate needle fish prepared in a number of ways. They aged them. They put them in water. They salted them. They put them in wooden barrels. When they were cured they would eat them. Sometimes they added seal oil to them after they cooked them and ate them that way.

Occasionally, they boiled them until the bones became soft and edible. They sometimes froze them and ate them that way. Or they would put them in hot water, mash them, squeeze out the "needles and bones", and add chopped mare's tail.

When preparing tomcods, people would take the livers and cook them. Then they would add cooked mouse foods. These mouse foods are plant roots. People dig them out of mouse storages in the ground.

People used to gather moss. They crushed the moss, gradually adding water and seal oil in small amounts. As they mixed it, it would expand. Blackberries were added. That's the way they ate it.

Sometimes they hung moss up to dry. Once dried, they would soak it with seal oil, roll it up, and store it. After a period of time it would become very rancid and sticky. They would use this for pitch on kayaks, applying it to the seams. The kayaks never leaked.

*Transcribed and translated by Anna Alexie.

YUP'IGTAAT KENIRYARAT
Mary Abruska-m Keniryarai Ayimqeryararmium

A. Yupiit-qaa keniryarat alerquataitnek pingqertut?

K. Yupiit cuqyutnek atuyuituk, taugaam "waken ellmaarmek, yaaken-llu cali carrarmek." Assikellerpetun pivallurluku. 'Luuskaaritellruukut wall'u cuqcissuutnek saskanak. Taumek igausngalrianek cuqyutnek piitellrulriakut, kass'at taugaam tekicata pingluta.

A. Qaillun qangqiirnek suupalilarcit?

K. Ciumek angun pill'uni qangqiirnek. Arnat-llu allgurluki amiit. Melqurrit-llu eritayuitait qangqiiret, 'lagit pilaucilcetun.

Uqurikan eritaryukuvgu piyugngaan, taugaam cukaituq. Amiirluku piyukuvgu uyaquanek ayagluten kanavet qaqilluku. Kiigkenka-llu yaquk. Kangikek kenituit, yaquan nuukek pivkenak enerpalluungagnek.

Uklilluku-llu chicken-aacetun ilui anlluki. Anrutaa, ircaqrua, tengua-llu pivkenaki. Ekluki-llu mermun saskat qula malrugnek cipluku amllertalriamun. Ilaita ciumek errraarluki pilarait, taugaam ilaita erurpeknaki nerellra nutarniirnayukluku. Auga erurpeknaku, mermun ekluki puqlirluki. Qallarvaulluki-llu cetyaarni tallimani wall'u qula tekilluku.

Ataucimek-llu saskam imaanek paraluruamek ilaluku, pingayunek-llu, qeltairumalrianek ingqimalrianek kantuuvvilanek. 'Luskarpagmek ataucimek taryirluku. Wall'u kiingan mukaamek suupiryukuvgu paraluruarunaku kantuuvvilaunaku. Taugken tamakunek atuquvet kenillra ilaluku cetyaarnek qulnek.

Mukaamek kiingan atuquvet, cetamanek 'luskarpagnek mukaamek qantakun ilutulriakun piluten, mirluku nepca-

ESKIMO RECIPES
according to Mary Abruska of Kalskag

Q. Do Eskimos have recipes?

A. Eskimos do not use measurements but "a little bit of this and a little bit of that". It depends on your taste. We never had any spoons or measuring cups. That is why we did not have written measurements until the white men came.

Q. How do you make Ptarmigan Soup?

A. First the man catches the ptarmigans. Then the girls tear off the skin and feathers. They do not pluck the feathers off the ptarmigans as they do with geese.

If a ptarmigan is fat and you want to pluck it, you may do so, but it is a slow process. If you just want to skin it, you start from the neck and work your way down. Only the upper part of the wings is used. The tip of the wing is not used because it is bony.

You cut up a ptarmigan as you would a chicken. Take the intestines out, save the gizzard, the heart, and the liver. Then you put it in three quarts of water. Some people wash the ptarmigan first, but others do not because they want to preserve the wild taste. Without washing off the blood, place it in three quarts of water. Heat it. Let it boil for five to ten minutes.

Then you add one cup of rice, three peeled and cut up potatoes, and a tablespoon of salt. If you wish you can use flour to make a gravy-like soup without any rice and potatoes at all. But if you use these ingredients, you should cook it for an extra ten minutes.

If you only use flour, put four tablespoons of flour in a bowl, enough water to make it pasty, but not too thin. Stir the flour

narqevkarluku taugaam mer'uvkenaku. Kuvluku-llu egatmun arulaqu'urluku. Kenirluku cetyaarni tallimani, tua-i-llu taggluku.

A. Piluguk Pie-aq-mi?

K. Cali alla assiiria keniryaraq Kass'alugpiartaq pie-aq pitukiit *Piluguk*. Amileret yuut pilaraat "Pillow" yupigtaq qaneryaraq aperciigalamegteggu.

Cetamanek unatvet imainek mukaamek, mairugnek 'luskarpiignek mayurcetaamek, ataucimek, 'luuskaayaarmek taryumek, mairugnek-llu unatvet imaagnek saalamek.

Akuyulluki-llu taukut kinerriungviatnun. Ilaluku-llu mairugnek wall'u pingayunek 'luuskarpiim imainek mermek, nutaan-llu negtaarluku.

Tuatnainanerpeni keniriluten arvinelgen saskat imaitnek paraluruamek. Sulunanek-llu neqnek tegulluten erunqigtaarluki pingayurqunek, mermun-llu akurriluki unugpak ultavkarluki. Ingqiluku neqa sulunaq miklirliluku. Qallarvauiluki cetyaarni pingayani. Mer'irluku-llu.

Paraluruaq, neqet-llu keniinanratni pie-am elaqlirkaanek piiiluten aug'umek negtaallerpenek, uucissuutekun takelriakun. Paraluruaq-llu taqkan, kuvluku tuavet, neqet-llu. Tuamtall' neqet patuluki paraluruamek. Kelipiluku 350° puqlatairiami cetyaarni yuinaak mairuk, tallimanek cipluku.

A. Qanrucugngaarpekut-qaa akutamek?

K. Akuyuskuvki ilakelriit arvinelgen, taryaqvagmek arvinlegnek uqamalegmek piluten ingqiluku-llu. Qallaulluku-llu mermi cetyaarni qula tallimanek cipluku. Taqkan ipugluku qantamun manigceingurmun, imarkuara egtevkenaku.

Nengllacirluku, enrirluku-llu. Qecia aug'aquvgu, meq anlluku neqmek. Elliluku-llu qantamun angtuamun enrirluku.

mixture into the pot and cook it for five minutes. Then remove it from the heat.

Q. How about Pillow Pie?

A. Another good recipe is Russian pie which they call Piluguk. Most people call it "Pillow" because they can't pronounce the Eskimo word.

Take four handfuls of flour, two tablespoons of baking powder, one teaspoon of salt, and two handfuls of lard.

Blend the ingredients together until they become flaky. Add two to three tablespoons of water, then knead it.

In the meantime, cook six cups of rice. Take some salted fish that has been in the brine, rinse it three times in water, then put it back in water and leave it overnight. Cut the fish in small pieces and boil it for three minutes. Drain the water.

While the rice and fish are cooking, make pie crust in an oblong pan with the dough you made. When the rice is done, pour in the rice, then the fish. Then cover the fish with rice again. Bake at 350° for forty-five minutes.

Q. Can you tell us about Eskimo Ice Cream?

A. When making Eskimo ice cream for a family of six, take six pounds of king salmon and cut it up. Boil it in fresh water for fifteen minutes. When done, dish it out on the platter and save the broth.

Cool the fish and bone it. When taking off the skin, squeeze most of the water out of the fish. Put the fish in a large pan and bone it. Then put in two handfuls of lard and mix it with the fish.

Saalamek-llu unatvet imaitnek malrurqugnek ilaluku akulluku. Neqa amllekekuvgu, call saalamek unatvet imaanek ilaluku, akulluku-llu. Unatevkun akuskuvet, akuquriuten akutan taugaam unatevnun nepnanriqan taqluku.

Akutan kenercecsliyaakan ipuutekun imarkuamek ilaluku call akulluku. Saarralirluku-llu malrugnek saskagnek, akulluku saarralaq urugvianun.

Nutaan-llu naunrarnek piyullerpenek ilaluku, saskanek pingayunlegnek. Piyukuvgu-llu kumlacirraarluku neqliurutekluku wall'u nercuarautekluku.

If you think there is too much fish, add another handful of lard and mix it into the fish. If you are using your hands for mixing, keep on mixing until the mixture does not stick to your hands.

If you think the mixture is too thick, add a large spoon of broth and mix it again. Then put two cups of sugar in, stirring it until all the sugar is dissolved.

Finally put in about two quarts of any kind of berries you have available. If you wish, you can chill it before serving and use it for a dessert or snack.

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QAILLUN ALANGRUT CATAIRUTEVKALALLRAT

Lucy Beaver-aam qanemcia Mamterillermium

Ukut-gguq yuut enem iluani uitairiit. Uitainanratni-gguq ca imna migpallartelliniluni qamavet enem egkuanun. Tuaten migpallarqaarceliuku, niiskengangelliniiuteng. Yugngaingurmek qakmaken piiyualriamek ena uiviuku.

Alerquutengqertuq-gguq tuatnalleq waten: Yuk anqercesqelluku cam taum amiik tekipailgaku.

Tua-i-gguq qakma ca tauna tup'allagaluni piyuanginanrani, taukut iiiit ciqitarkamek teguiluni anqertelliniluni. Anqertellermini-gguq elaturraq qaniriuni kenernek, kenerpallagaluni.

Ellamun-llu anqercami, ciqitarkaminek maligiuni, er.a uivelliniuku, kassuamiu-llu tauna ciqitarkani kuviuku. Kuvvraarluku-llu iteriuni.

Itelliran-gguq kinguani tuatnanqigtevkenateng.

THE ART OF GETTING RID OF GHOSTS

by Lucy Beaver of Bethel*

Once there were some people inside a certain house. While they were there they heard a loud noise from the other end of the house. Then they heard something that sounded as though someone were circling the house outside.

There is a saying, when something like that happens to someone. It goes like this, Before the "thing" gets to the door, someone should run outside.

So one of the people in the house took a honeybucket and ran out. In the stormshed it was raining fire and sparks were falling.

Once outside, he ran around the house with the honeybucket, then dumped it. After that, he went back inside.

After he came back in, the strange noises ceased.

*Transcribed and translated by Moses Chaner.

PISSUNEQ, AKLULIYARAQ-LLU PISSURCUUTNEK

Mary Black-am qanemcia Kangirnarmium

Yuut pissutullruut nutgunaateng. Taugaam narulkautnek tallimegteggun piaqluteng pitgaquluki-llu.

Yaqulegcuutait-wa cali nuusaarpiit. Nuusaarpiit taqumaut tulurnek pingayunek cingliegluteng. Narulkaraqamegteki yaquiget tuqutnaurait.

Nutegnek-llu pingeng'ermeng nuusaarpiit aturnaurait imat-llu makut imallaruaqluteng iminqigtaqluki caviuluteng.

Kuvyait-wa cali qip'at yualut. Qilagluki kuvyacuariaqluteng. Quarruugcuutnek ceturrnarcuutnek-llu qalunek. Qilagluteng-llu kuvyanek yagnirluki. Ilait tak'aqluteng.

Tuamta-llu tamaani yuuiriit sap'akinek atuyuunateng. Piluguigluteng taugaam, piluguit-wa caqutellret allat-llu maklaaret amiit.

Caqutellret pilugugkiurnaurait teq'iciramun akurrluki. Akungqarraarluku nuggluku keligluku, melqurrirluku, murqelluku nutaan-llu kinercirluku.

Kinraku-llu caluggluku, nutaan eliqluku mingeqluku ivrucilliluku. Taqngagnek-llu uqurrlukek, imangyuitqapiarlutek.

Nutaranek nayiit, issurit-llu amiitnek pilugullaqluteng. Cali-llu ak'a qerrulliktullruluki. Neqet-llu amiitnek aturangqerraqluteng. Amiitnek qaspengqerraqluteng, qerrullingqerraqluteng-llu.

Nunamiutaat-llu ayuqenrilnguut melquiget aturaqaqluki.

Tamaani akikaq nurnallruuq. Miilaitelaameng, tuaten cali teq'cirramun qaspeteng akurtaqluki qerrulliteng-llu. Akungqarraarluki, mermun murqaqluki. Iqaitqapiararaqluteng, tuar' miilamun iqaiiret.

HUNTING AND MAKING CLOTHES FOR THE HUNT
by Mary Black of Kongiganak

People used to hunt without guns. Using their arms, they hunted with spears and bows and arrows.

To kill birds they used three-pronged spears made of ivory. When they speared the birds they killed them instantly.

Although some had guns, they preferred to use the spears. Shells for the guns were made of brass and had to be refilled.

Nets were made of twisted sinew. They knitted small-mesh nets. They also made dip nets for tomcods and needle fish. Then they knitted nets measured in fathoms. Some were quite long.

Also in those days, people did not wear shoes, only boots. Their boots were made of seal pokes and other kinds of seal skins.

To tan seal poke skin for boots they first soaked it in aged urine. After soaking it they scraped it, removed the hair, rinsed it, and dried it.

Once dry, they scraped and tanned it. Then they cut it out for water boots. After sewing the boots they put oil on them and they never leaked.

New hair-seal hide was also made into boots. Long ago they also made pants out of it. Fish skins too were made into clothing like pants and kaspaks.*

Various kinds of fur skins were also used for clothing.

Money was scarce then. There was no soap, so people used aged urine to wash their clothes. They soaked their pants and kaspaks, then rinsed them in water. They got just as clean as if they had been washed in soapy water.

*Kaspaks are cloth covers for parkas. They may be worn over parkas or by themselves.

ELLAM UUNGUCIRTUUTAI IMARPIGMI NUNAMI-LLU

David Erik-aam qanemcia Cevv'arnermium

Tua-i wani-wa uumek univkamek univkaarqatartua ciumek tamaquvci qaillun wall'u cat aturluki kingunitengnaqlerkarpecenek.

Imarpigmi uunguciiruskuvci kiarnaunaku anuqaunaku, cali-llu akertaunani aturrarkaci maa-i. Un'a imarpik makuangetuuq. Cikumun tekiskuvci pugtalriamun, uivurciqerci un'a avatii kiarqurluku.

Tua-ll' ayainanerpeceni imkut makuat kevelqaquciqut. Tamakut aperturciqaat akertem tunglirnera. Tamakut kiimeng alaitelartut akerta cataitqapigtengraan. Tamaaggun nallunriciiqaci nunam tunglirnera.

Cali-llu un'a imarpik, qaingqetuuq angtuagnek malrugnek piaqlukek qairvaagnek. Anuqlingraan naken taukuk qairek nunam taugaam tungiinun ayagatuuk. Nunam tungiinun ayagyukuvci maliggiukek ayagarkauguci. Taicingraan, ciuneq-llu tangeqsaunaku, nunamun tekiqurainarciquci.

Nunami maani kingunicugngauq yuk kiarnaitqapigtengraan. Pircingraan wall'u tairvangraan. Yuk ayakataquni wall'u ayainanermini man'a tumkani murilkeciqaa, ella assingraan. Makut iqalluguat natetmun caumaciit nallunairturluki.

Cali-llu murilkelluki makut can'get ungalam pertelri cikuqausngalriit. Ellaqerruskani tamakut aturtuarluki utercugngauq kingunilluni. Wall'u nunami mallgeskii elitaqkuniu tuaken nalluvkenaku, nutaan nunaminun tekilluni.

COPING WITH THE ELEMENTS ON SEA AND LAND

by David Erik of Chefornak*

I will tell you what things to use and how to reach home if you are lost.

If you are lost in the ocean with poor visibility, with no wind, and you cannot be seen, these are the things to use. The ocean has dust particles. If you reach an ice floe, go around it, paying close attention to the outside edge of it.

As you go around it, the dust particles will sparkle. They will indicate the direction of the sun. Those are the only things that can be seen even when the sun is not shining. By this means you will know the direction of the land.

Also, the ocean has two large waves. No matter what direction the wind is blowing from, these two waves always go toward the land. If you wish to go toward land, follow these two waves. Even if the weather is foggy and you cannot see ahead of you, you will eventually reach land.

On land, a person can find his way home even when visibility is very poor due to a snowstorm or heavy fog. When a person is going somewhere or has already started on his way, he should watch the terrain closely, even though the weather is perfect. He should observe which direction the snowdrifts are pointing.

He should also take note of the grass that was bent by the south wind and frozen. If the weather closes in on him, he can reach home by using these signs. Or if he recognizes a spot close to his home, he will know the rest of the way home.

*Transcribed and translated by George Andrew.

ELITNAURUTET ANAGYARAMUN
Frank Brown-am qanemcia Ekvicuarmium

Ak'a tamaani uksumi tarritellriit alerqutengqellruut qaill' pillerkaatnek kiskata nengelmi.

Kiskuni kiimenani, nacani wall'u aliimatni mermun akurqaarluku piqpaulluku cikum qainganun. Nep'aruskan-llu cikumun nuggsuutekluku nugluni.

Mecungluni-llu, canegtailkan napalegmi pikan, napayagaat kangritnek ayemqiluni iluminun iterrluki, aturani mecungelriit qerratarrluki, kemni agtuusngavkarpeknaku. Tuaten pikuni qerrusngaitaa, aturai cikusngaciqngateng umcigluteng.

Cali uksumi tamaquni kiimi, qanikcaq nayugluku engelqayaguskuniu-llu napayaarnek curirluku, iterluni-llu kingunillu cali umegluku callanriulluku. Maqartuq-gguq qanikcaam akulii.

Pikna-llu qulni ayaruminek ayarungqerquni wall'u napamek ukiartaqluku, ukimaurtelluku, epsalnguyailkutekluku. Tuaten-gguq pikuni mecungengermi nengelvangraanllu qerrungaituq tamaa.

Piniar'uskuni qerruqataquni ciuneminun tekitarkaunriquni ayarumi kangranun nacani qillrulluku napartarkauluku. Qerrungraan tua-i ilain tuaggun ayaruakun temii nallungaunaku yuaqunegteggu.

Yuk-llu nall'arkengkuni allamek yugmek qerruqatalriamek pinialilriamek, agluquk-llu keggumalutek. Qerruqatalriit-gguq aguluquteng kegtuit aitarcesciiganateng, muragamek taugaam ikugluki aitartaqluki.

Alerquutengqelliniut qerruqataqapiaralriamek tekiskata, aitarrluku, teq'uminek mercecesqeliuku. Tuaten-gguq pikani urugciqaa tauna qerruqatalleq.

TRAINING FOR SURVIVAL
by Frank Brown of Eek

A long time ago, people traveling in winter were advised what to do if they fell in the water during the cold weather.

If a person fell in the water and was alone, he was advised to dip his hat or mitten in the water and then slam it hard on the ice. When it stuck to the ice he could use it for support and get himself out.

While wet, if there was no grass around, but there happened to be trees, he should snap off the ends of the willows and put them under his clothing to keep the wet clothes away from his body. By doing this he would not be cold, for his clothes would be frozen and windproof.

If he was lost in winter and was alone, he should dig a hole in the snow. When he could fit inside, he should put willow branches on the bottom to sit on. When he gets inside, he should close the opening. They say it is warm inside a snow hole.

If he has a walking stick or can use a branch from a tree, he should poke a hole in the snow above him and keep it open for ventilation. If he does that, even if he is wet and it is cold, he will not freeze to death right away.

If he gets weak and knows that he will not reach home, he should tie his hat to the end of his walking stick and plant it in the ground. Even if he freezes to death, others will find his body by the stick.

If a man meets another person who is just about to freeze to death, he will already be very weak and his jaws will be clenched. People who are freezing to death clench their jaws and it is difficult to open them. Only a piece of wood will work to pry them open.

People are advised that if they meet someone who is definitely freezing to death, they should open their jaws and let them drink urine. If they do that the freezing person will get warm.

Caqerluteng tan'gaurluut pingayuuluteng picurlallruut, yum'a, iliitnek ilaluteng. Yuaraluki tekitanka qalliqluteng uitalriit. Qalliat teguluku piaqa anernerillrullinilria ak'a.

Atlia piaqa wii tauna yuk'a. Qerruqatarluni iik-llu cikmirciiganatek, uiterpaumalutek. Niitelallemtun tequmek mercelluku.

Uitaqerluni akuliraa pekarrluni, Tuamta-llu iik pektengaarlutek cavkenani tua-i cali qerrutengraani. Aciqliak piaqa pininruluni qalarcugngaluni.

Makut allerqutet atuquvki qerrungaituten, wall'u tamaa pinialingaunak. Makut piciugut.

Cali kiagmun allerqutetangqertuq, kina imna imarpigmi, anuqmi nanikuakuni, anuqem cayukauskani. Anurvagmi marayat aarnarqut.

Yuk marayamun qimakuni mermun etgalngurmun, angyaa maktangaituq, kitnguarkauguq.

Taugken etulriami qairet angengermeng ekurangraata angyaq maktaciquq.

Marayat et'ulriami mermi aarnarqenruut. Yuk uqisviilkuni mer'em uitauvikellra assinruarkauluni.

Aarnarqelriit amllertut imarpigmi. Cali-llu nunami. Alqunaq-llu picurlagmun yuk tekiartaqluni. Taumek ella assingraan yuilqumi tarritellria murilkelluni piarkauguq, umyuangcaulluku nunam ayuqucia wall'u imarpiim. Keltenrilnguq yuk alqunaq picurlagmun tekiskuni ellminek ikayurciigaciiquq.

Ingrit cali aarnarqutait amllertut, amirliraqan-llu penaq nallunaqtuuq. Tuaten-gguq ayuqaqan muraggarmek ciunemeggnun eg'arciaqluteng pituut. Tut'aqami yaa-i alaitaqluni, iliini-gguq taugken tayima tut'evkenani tamaraqluni, cunawa penamun tut'aqami. Tamana cali alerquutnguuq, muraggarmek eg'arciaqluku ayaiaasqelluku.

Once three boys, one of them my son, had a mishap. After searching for them I found them lying on top of one another. Lifting the one on top, I saw he had already died.

Then I saw that the one under him was my son, and that he was about to freeze to death. His eyes could not close. They were wide open. As I had always heard, I let him drink urine.

After a short while the bridge of his nose moved slightly. then his eyes began moving, and he was all right even though he was still cold. The one under him, I noticed, was stronger and was able to talk.

If you follow these instructions you will not freeze to death or lose your strength right away. These stories are true.

There are also instructions for summer if someone is caught in the wind out on the ocean and the situation becomes desperate. When the wind comes up, sand bars are a danger.

If a person runs into sand bars where the water is shallow, his boat will not stay upright but will capsize. But in deep water, even if the waves are high and come into the boat, the boat will stay upright.

So sand bars are more dangerous than deep water. If a person has nowhere to head for shelter, it is better for him to be on the water.

There are many dangers both on the ocean and on land. Accidents occur suddenly. So even if the weather on land is good, a person should be alert and study the land and the ocean. If he is not alert he will not be able to help himself if he meets with a sudden accident.

Mountains also have many dangers. If it is cloudy it is hard to see ledges. When it it like that, throw a piece of wood ahead and watch if you can see it land. Sometimes it will disappear. That is, when it falls over a ledge. People were advised to keep on throwing a stick in front of them as they went along.

Up'nerkami-llu qanikcangqertuumaan ingrit aciitgun ayagaskevkenaki, qanikcaq urungaqan. Urugaqani qanikcaq ingrini elluugtetuuq.

Cali kuiget cikuyuitai ingrit akuliitni, kiingan qanikcarmek qilangqetuut mamkilnguarmek cikuluteng. Yuk tamaagguiquni egmian kit'arkauluni, carvam-llu ayautarkauluku, qerrluku cikum acianun. Alerquutnguluni kuiget piciatun qeraasqevkenaki, taugaam ayarumek ciunra naspaagurluku pisqelluku.

Cali yuilqumi ungungssit yugnek curukaqenglartut. Yuk murilkevkenani ayakuni ungungssimun tekiciiquq. Tamakut ungungssit yugnek curukaqenglartut. cali yugmun tekitarkaq nallunaunarai curukalartuq. Tekitarkat-gguq curukalartut melqurrit elivumaluteng ciutait-llu patgusngaluteng. Taugken-gguq yugnun tekitarkaunrilnguq, tuaten ayuqevkenani.

Alerquucetangqertuq curukaqan taqukaq, yuk qimagpeknaku pektaarpeknaku uitasqelluku. Taugken nallunaunani tuaten melquni elivumaluki taikan, tekiskani tallirpian tungiinun avitarkauluni, tallirpiteng-gguq talliteng nalluit.

Ingrit akmatiit cali nalluluku mayuusqevkenaki inerquutnguuq. Ilait kangllitaqameng akemna ingrim akia atrayunaitaqan pikani kangrani atrarciiganateng aaqilluteng pituut. Taumek ingrinun uvertellriakun mayungnaqesqevkenaki pituit.

Yuk uksumi ellaqerruskaku alerquutengqertuq, egmian uunguciirutiini arulairesqelluku, ayangnaqevkenaku. Pellaaluni yuk ayakuni ayagiinarciquq ciuneminun tekiteqataruarluni. Tuaten ayangekuni pinialiciquq ellminek-llu ikayurciigaliluni.

In the spring, when there was still some snow left, people were advised not to walk along the foot of the mountains when the snow was beginning to melt. Melting snow on the mountain causes an avalanche.

Mountain rivers do not melt. They are only blanketed with snow and thin ice. If someone tries to cross them, he will fall in the water immediately. The current will pull him under the ice. People were warned not to cross a river just anywhere, but to keep on testing ahead of them with a walking stick as they went along.

People can also be attacked by bears when they are out. If a person is not alert he may stumble upon a bear. You can tell when a charging bear will not stop before it gets to someone. They charge with their fur laid flat. Even their ears will be flat on their head. But one that is going to stop before reaching a person is not like that.

The advice given is that when a bear charges, the person should not run away but stand still. If, however, the bear charges with its fur down, he should jump to the right side of the bear, dodging him, because bears are left-handed.

Another piece of advice is not to climb a mountain without knowing what is on the other side of it. Some people, when they get to the top and see that the other side is steep, become afraid of the height and cannot get down. That is why they were told not to try and climb a steep mountain.

If a person is caught in a storm in the winter time, he is advised to stop as soon as he loses direction instead of trying to go on. If a lost person keeps going, he will keep on walking, thinking he is going to reach his destination. If he does that he will grow weak and will not be able to help himself.*

*This last paragraph was contributed by Marie Nichols.

URUGCILLRA KANREM UKSUMI
Mary Black-am qanemcia Kangirnarmium

Yuut tamaani qavayuitellruut ak'anun, taugaam inartaqluteng tamaa. Unugmi-llu akerta pipailgan makiuteng calilluteng. Yuilqumun-llu ayaggaarluteng, tekitnaurtut-gguq erqaaraqerluku.

Angutet-llu qasgimi qavatuluteng, enemi piyuunateng. Arnat taugaam mikelnguut-llu kiimeng qavatuluteng eneni.

Enet-llu kumayuunateng uksurpak. Elaturrakun taugaam keniraqluteng.

Enem-llu ilua kanermek qallingaqan, natra-llu qanikcangaqan, kanrem kaimurallranek.

Akluteng anuqaarluki elaturramun, egaleq-llu aug'arluku. Keneq kumarrluku ekurpagtelluku urugtaqluku. Nutaan kinerluni assiriluni, aklut-llu nutaan itrulluki.

MELTING THE WINTER FROST
by Mary Black of Kongiganak*

Long ago people never slept late, but they also went to bed early. They rose long before sunrise and did their work. They would even leave on trips and still return by daybreak.

Then men always slept in the men's house. The women and children slept in the homes.

All winter long there was no heat in the homes. The women cooked in an enclosed porch.

At times, the frost would grow very thick in their homes. The ceiling and walls were so thick with it that snow would gather on the mud floors from the frost that fell.

They would then take all of their things out on the porch and remove the window from the top of the house. Then they would light a big fire in the middle of the house. The heat melted the snow and frost.

When the frost was all melted and the house had dried out they brought their things back in.

*Transcribed and translated by Anna Alexie.

YUPIIT QULIRAIT

ESKIMO FABLES

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ALIANIULRIA TUNUTELLEK

Anna Okitkun-aam
qanemcia Nunapiggluugarmium

Aarayulill'er-gguq tauna tunutellek nanvami tuani cikuteqataani, akmavet ayagyugyaaqluni qiyaurluilliuq. Akmavet ayagnaluni angllurrluni ilani ullagluki.

Aa-ay'urrii
Aa-ingay'urrii
Issantu-u issantu-u
Kituryantu-iq.

Pug'uq-gguq tayima tekitevkenaku, waniwa tua-i cikuteqataraa carraq tua-i ellirluni. Tua-i-am qiyaurlurtuq.

Aa-ay'urrii
Aa-ingay'urrii
Issantu-u issantu-u
Kituryantu-iq.

Aren pug'uq carraq tua-i kiimi uitaluni. Tua-i-am qiam tuc'ani qiaguq.

Aa-ay'urrii
Aa-ingay'urrii
Issantu-u issantu-u
Kituryantu-iq.

Angllurluni tayima pug'uq akmavet ilani tekitellii, tua-i cikutarkaunrirluku. Ilani tamakut elitaqluki.

THE LONELY LOON

by Anna Okitkin of New Port Hamilton*

A loon who was about to be caught in a lake by the freezing ice began to cry. He wanted to go where it was warm, where the other loons were. He wanted to dive and get there.

Oh poor me!
Oh poor little me!
So sad am I, so sad,
And so lonely.**

He came up without having reached his goal. And now the lake was just about frozen over. Only a little part of it was open. The poor thing started crying again:

Oh poor me!
Oh poor little me!
So sad am I, so sad,
And so lonely.

The next time he came up, there was only a tiny opening left. He felt like crying more than ever. Over and over he cried:

Oh poor me!
Oh poor little me!
So sad am I, so sad,
And so lonely.

He made another dive and came up. He had reached the other loons! Now he would not get frozen in. He recognized his companions.

*Transcribed and translated by George Andrew.

**The verse is not a translation but only reflects the sentiments of the loon. The Yupik sounds do not have any real meaning.

KAVIAQ 'LAGIQ-LLU
Olga Mute-am qanemcia Kangirnarmium

Tua-lli-wa-gguq una Kaviarara'urluq ayalria nanvam ceniikun. Tua-ll' ayainanermini neqlermek ingtarmek tangliniuq. Malirqerluku anguamiu-llu uirrluku tuqutellinia.

Tua-i-ll' tuquqaan piuq, "Aling, quyanaqvaa-ll' neqkanglua uumek uqurilriamek yaqulegmek, atak nengllacirlaku aunrassiyaagyuartuq nerkumni."

Tua-ll' nengllaciryaaqnginanrani, amna qalrialuni. Maaten-gguq tangrraa ak'a yaaqsigillinilria. Tuamta-ll' malirqerluku, taqsuqengnermikun anguluku, cali-am uirrluku tuquluku.

Tuqungalan caniminun elliluku, "Aling! Nerkumku taugaam aren, aunrassiyaagyuartuq nengllacirlaku." Tua-i-ll' tunuminun-am elliluku.

Nengllaciinanrani aturpagluni. Aturpainanrani amna-am qalriaqertuq. Tangrraa-am yaaqsigillinilria, amna-wa-tang nanvaq ciunrani nanvarpall'er.

Tuamta-llu malirqerluku taqsuqeqapiarangnermikun anguluku, uirrluku tuqutaa.

Caniminun elliluku, "Nutaan taugaam nerkumku, wall'u-qaa wanikuarqu nengliiqaqaku aunrassi yaagyuartuq." Tunuminum-am elliqerluku aturpagluni.

Aturpainanrani-am amna qalriaqertuq, maaten-am tangrraa, ak'aki-am yaaqvani. Cali-am malirqallinia. Malirqainanrani nanvamun tekicami kuimluni qikertamun atrartuq.

Tagngami qikertamun qanlliniuq, "Kaviaq, kaviarara'urluuq usviipagcit! Ciin ak'a nereksaicia wanirpak? Uqurilrianga-wa." Waten qanrraarluni, kememinek maniitaarraarluku kuimluni ayagtuq.

THE FOX AND THE GOOSE
by Olga Mute of Kongiganak*

It is related that Poor Fox was walking along the shore of a lake. As he was walking, he saw a molted goose. He ran after it, caught it, fought with it, and killed it.

Then, seeing it was dead, he said, "Oh I am so thankful I caught this fat goose to eat. I will cool it first, for it might bleed too much if I eat it now."

While he was cooling it, he heard it call out. He looked back and saw that it had already gone far away. Again he ran after it, and just as he was getting tired, he caught it once again, fought with it, and killed it.

It seemed to be dead, so he set it down beside him. Oh! "Maybe I should eat it now! Well, it might bleed too much. I will let it cool first." He then set it down behind him.

While it was cooling, he sang a song. As he sang he heard it call again. Looking back he saw the goose had already gone far away, and in front of it was a lake, a big lake.

Again he ran after it, and just as he was getting very, very tired, he caught it and killed it.

Then he set it down beside him. "I should eat it now, but maybe I should wait a little. It might bleed too much." So once more he set it down behind him and began to sing.

As he sang he heard it call again, and looking back he saw that it was already far away. Again he ran after it. As he was running, the goose reached the lake and swam over to an island.

When it went up on to the island it said, "You fox, you poor fox over there! How foolish you are! Why didn't you eat me long ago? I am so fat too!" Saying this, the goose showed off its body to the fox and swam away.

*Transcribed and translated by Anna Alexie.

Kaviarara'urluum avavet tangvagluku. Yaaqsigian-gguq tang una Kaviarara'urluq sugg'egminek ayagluni kaviriyartuqili pamyuminun. Amna taugaam pamyuan nuuga kiimi pivkenani.

Tua-i-ll' nanvam ceniikun uivurluni. Ayainanermini tekituq kenillecuarmek, tua-i-ll' kangiplugmek tegulluni tamualuku.

Tamuarraarluku tumaminun qecirluni, nutaan iruni mingugluki, ciuteqmi-llu nuukek, pamyumi taugaam nuuga pivkenaku. Maaten-gguq-tang tarenriurtuq, nutaan atam assikluni ellminek.

Tuaken ayagluni kaviarara'urluq kaviriuq.

The poor fox watched it go. When it had gone far away, this poor fox started blushing from his snout all the way to his tail. Only the tip of his tail did not turn red.

Then he started to walk around the edge of the lake. As he walked he came upon a little campfire. He took a piece of charcoal and chewed it.

After chewing it he spat it out on his palm, then painted his legs and the tips of his ears. The only thing he did not paint was the tip of his tail. He looked in the mirror and liked himself.

Ever since then he has been the Poor Little Red Fox.

QANENGSSIIT

MYTHS AND LEGENDS

ALLAYUK UNGUVALRIA INGRINI
Joshua Phillip-am qanemcia Akiacvarmium

Caqerluteng taukut angutet tunciullinilriit, pagaani ingrini, ligem ceniini. Apataassuk tunciurcet taukut ilakluku. Atanrat aterluni Guy-amek.

Taukut calistet Apataassuum ilai qanialliniut yugmek uurpagayulimek tanglarniluteng, ingrit-llu qaingatgun kangratgun-llu aqelqurluni ayalriamek uurpagaluni. Tamaani uksuarmi, pillrulliniut. Apataassuum-gguq taugken tangyuunaku. Tua-i-gguq mayiteq'lairia tangerrsugyaakluku.

Caqerluni kuigkun paivaarallrani, amaken ciunranek, kuigem paingan tunginek, uurpalriamek nitelliniuq. Umyuarteqliniuq, 'Quaillun-kiq ayuqniarta tauna."

Anelraaralliniuq tamaaggun cukassaagarpeknani, paqnayugluni. Ama-i-gguq ciunranek uurpagnaurtuq. Uumikuaqan ukaqvaqaniraqluni. Waniwa-llu-gguq tua-i igvaqatarluku kaingaa napam avayaanun 'lekukaulluni pairteqatalini-llugguq imna tayima pairtenricen'arluku. Qessanayugluni-gguq tauna tangerrsugyaaqellruamiu.

Tamatum kinguani tunciurraarluni utertellrani tamaaggun kuigkun tumellmikun, ayainanrani-am, ama-i uurpalliniuq ciunranek. Kuigem tamatum paingan tungilnek.

Umyuarteqliniuq Apataassuk, "Tua-i-am tangerrngaitaqa." Cingiggaaraam iquakun igvaqan tangernaluku, arulairluni qipnerem keluanun can'get akuliitnun palurtelliniuq. Nutgegni-llu twelve-aak imirlukek, pakiglukek-llu.

Utaqallinia, paqnakluku cakneq qaill' ayuqerkaucia. Piqerluni igvalliniuq taum cingiggaaraam iquakun. Igvaami-llu uurpagluni, uurpaagaarluni-gguq pus'arluni. Puc'artuangguq iik kenernek pirciayaarlutek. Acia-gguq qerrataluni tayima ataucimek it'ganrungalngurmek, acini tusngavkenaku. Tallik-gguq taugken takenrulutek cingillrini.

THE STRANGE CREATURE OF THE MOUNTAINS

by Joshua Phillip of Akiachak

Once upon a time there were some men herding reindeer up in the mountains along the Eek River. Apatasok was one of the herders at the time. The leader of the group was named Guy.

The men working with Apatasok said that they saw a man who made a loud hooting noise and who ran on his hands in the mountains and on the mountain tops. This was in the fall before the freeze. Apatasok, however, never saw this creature. He wished, even yearned, to see him.

Once as he was traveling downriver he heard a loud hoot coming from the mouth of the river. "I wonder what it will look like," he thought.

He kept going downriver at a slow pace, filled with curiosity. The hooting came from a distance towards where he was headed. Each sound was closer than the last. He was just coming around the bend when his backpack brushed against the limb of a tree. Because of this, he did not encounter anything after all. He was disappointed, because he wanted to see the creature.

Some time later, after herding reindeer, he was on his way home along the same river as before, when he heard a hoot ahead of him toward the mouth of the river.

"I suppose I won't see it this time either," Apatasok thought. In order to see it coming around a small point, he stopped above a bend and lay flat on his stomach in the grass. He loaded both of his twelve-gauge shot guns and cocked them.

He waited, very curious to see what it would look like. Then it came into view at the point. As the creature came into view, it hooted. Then it put its head down. When it put its head down, its eyes threw off fiery sparks. The creature stood about a foot off the ground. Its arms reached down below to its ankles.

Arulairluni niicugniuraqalliniuq. Niicugnirraarluni ayumian man'a tungiinun tailliniuq. Piyuavkenani. Nangrrarmi aqelqurturluni ellakun talligni aturlukek.

Qipneq-llu tauna tekicamiu arulairluni, arulairami-llu kana-i uurpagluni. Tuaten-am uurpaggaarluni iik kenermek maqlutek.

Apataassuum elavngavianek yaaqsigtalliniuq tayima it'ganret qula malrugnek cipluku. Alingevkenani tangvallinia. Tangvainanrani tauna niicugniurallinilluni-am.

Niicugniuraqarraarluni-gguq ayumian kan'a tungiinun takuyaumaartuq, anertevkallra niilluku. Tangrramiu tungiinun cauluni man'a tailliniuq.

Canimellingarcan Apataassuk alingallalliniuq. Iqmikani sugg'egkeni it'gani taugaam pugumssuarciqngalata sugg'ek takngagnek.

Alingallagluni Apataassuk nangertuq. Nutgegni tegulukek ingluklukek. Ataucikun qet'elliniak, nutegluku tauna uurpayuli kegginakun. Cingqulliin-gguq Apataassuum cacini nalluyagulluku.

Maaten ellangyungami ellangelliniuq maram qukani, evisrayaarnek taugaam naumasterluni. Manigpak tayima iik ngeliignun. Maaten kiarrluni piuq tumet makut, ataucim tunginun ayagluteng.

Atauciugaqluteng malruugaqluteng, pingayuugaqluteng, iliini-llu cetamauluteng itukaqluteng. Ayumian Apataassuum maliggluki ayalliniuq.

Ayainanermini umyuarteqliniuq, "Ilama imkut peng'garciiqaatnga, angu ataki taugaam ilanka qanruqaarluki makut tumet amna iquat paqeskilaki."

Tuamta-ll' umyuarteqliniuq uternaluni, kingutmun tuigteqatainanermini tayima-am ellani nalluqalliniluku. Maatenam ellanguq, kuignayuggaam qukaani taklaluni Pektesciiganani. Yurrluku.

It stopped and listened. Then it came toward Apatasok. It was not walking. Rather it was standing upright and propelling itself with its hands.

When it came to the bend, it stopped and hooted. As before, when it hooted its eyes threw off fiery sparks.

It was now about twelve feet from where Apatasok lay. Apatasok looked at the creature unafraid. As he watched, the creature stopped to listen.

After listening for a while, it slowly turned its head toward Apatasok and heard him breathing. When it caught sight of him it turned directly toward him and began to come closer.

As it came closer, Apatasok was suddenly filled with fear, because if the creature ever got him into its mouth, only his feet would show because its beak was very long.

Full of fear, Apatasok stood up. He grabbed his guns, one on each side. He pulled both triggers at the same time, shooting the creature in the face. As the guns blasted, Apatasok passed out.

When he finally came to, he was in the middle of a field of short grass. The grass was flat and stretched as far as the eye could see. He looked around and saw some footprints going in one direction.

There would be one, two, three, and sometimes four footprints side by side, all going in the same direction. Apatasok followed them.

As he went along he thought, "The other workers may be worried about me. I should let them know first before I follow these footprints to see what is at the end of them."

He was thinking of going back to camp, but as he was about to turn back he passed out again. When he came to, he was in the middle of a small river. He could not move. He was paralyzed.

Pingnaqluki yuarani qeteksuarturalliniluki, qecaurviminun. Pektengnaquralliniuq talligni-llu nengtaaryaurcagnek, iruni teguluku cayuurluku apengtaallinıuku. Assirian-llu inglua tuamta-ll' apengtaalliniluku.

Nangercugngariami nangerrluni qecgaullinıluni. Kuignayuggaam iluani, etganani tamatum mer'a. Qecgaurluni urugcingnaqliniuq tuani tupallermini qerrutellruani. Imna-llu nutpallni umyuaqevkenaku.

Nengliiunriami, uruani, meqsulliniuq. Kiartellermini carvaksuaralriamek tangliniuq. Ullagluku pull'uni meq'ataqalliniuq. Maaten-gguq put'uq imna kan'a yull'er tangellra. Tarenrani taunguluku tangerrluku.

Alingallagluni merpeknani nang'ertelliniuq. Nutni ullagarrlukek imani tamalkuita mavet piciatun uivaarluni nut'gatliniluki.

Nangengata-llu imani nalkuarluni uterrluni tuavet pelatekamun, pelateka'arluteng tamaani tuntuliulliniameng.

Nanvat-llu tekitaqamiki qukaatgun iverluki qeraraqluki. Ciuneni ciuneqluku ayalliniuq caqircuunani.

Atakuyartuan tauna atanrat Guy-aq peng'gangluni Apataassugmek kiarcartulliuq nacessvigmek. Piqerluni tanglinia maa-i agiirrluni. Taum Apataassuk tanglinia naqugnenigguq engelkarluku taitugmun pulamaluni.

Ukaqsigillra-gguq maliggluku taituk tamana atrariinarluni. Canimellian-llu taituk tamana tamarmi aug'alliniluni. Tekican taum Guy-am aptellinia, "Qaillun pisit?"

Kiulliniuq qaillun pinritniluni. Pillinia, Guy-am, "Qaillun pinritenrituten. Qaillun pinrilnguq taitugmun pulamaluni agiirrngaituq."

Kiuksaunaku atralliniuk pelatekamun. Itrami-llu Apataassuk merluni nerluni-llu. Nutaan taqngami taumek tanglerminek qanemcilliniuq.

With much effort he moved his fingers until he could make a fist. He kept trying to move. When he could bend his arms, he took hold of one of his legs. He tried to limber his legs. He flexed it and stretched it. When the one leg improved, he did the same to the other.

As soon as he could, he stood up and began jumping up and down. The water in that small river was very shallow. Jumping up and down helped him warm himself, for he had been cold when he came to. He had forgotten about the creature he had shot.

Once he felt warm, he got thirsty. Looking around he saw a little stream. He went over to it and bent down to drink. As he bent down, he saw a hideous creature. It was his own reflection.

Filled with fear he stood up without drinking. He ran to his guns and fired all of his shells aiming in all directions.

When he was out of shells, he started for camp. He made a beeline to the workers' tents. They made tent camps in those days when herding reindeer.

Even if he came to any ponds, he headed straight for the middle and waded through them. He kept on a straight course.

Toward evening Guy began to worry about Apatasok. He went out looking for him from a vantage point Presently, he saw him approaching. When Guy saw him, Apatasok was hidden in fog up to his waist.

As he came nearer the fog gradually went down. When he was only a short distance away, the fog totally disappeared. When he arrived, Guy asked him, "What happened to you?"

Apatasok said that nothing happened to him. Guy said, "Something had to happen to you. Anyone who is all right would not be coming in covered with fog."

Apatasok did not answer and they went down to the tent. When Apatasok entered, he drank water and ate. Only when he had finished eating did he speak about what he had seen.

Taugaam-gguq tamatum kinguani tauna Apataassuk yaaqvanun ayalangllinlu. Natmun umyuaqellminun yaaqsingraan ayagaqluni. Tuavet-llu tekipailegmi utercuunani.

Taum kinguakun uqilariqerrluni. Ilain-llu ucuqaqluku yaaqvanun ayallra, tekitaqami qanemciaqan natmun ayallminek.

After that, Apatasok started to travel far and wide. He would go wherever he wished, no matter how far it was. He would not return until he had reached his destination.

After Apatasok's strange experience, he became very fleet. His fellow workers would be astonished when he told them where he had been.

NASAURLUUM AYALLRA
Ella Lewis-aam qanemcia Mamterillermium

Taukut ilakellriit ultalliniut, taukuk nulirqellriik paniglutek, paniak tauna ulluni, irniarluni-llu. Keluatni-gguq napat mengliitni elakaat kumlaciraq.

Caqerluni, taum aaniin panini ellimellinia tuaken mertaasqelluku. Qaltamek tegulluni anlliniuq. Allamek qaltacuarmek qaluuritkaminek cali maligluni.

Tagngami tuavet qaltani imirraarluku, muiran, ciuqani tangrraa, kavirpak agautaat. Quyaqerluni akutarkarcurnaluni qaltacuarani imillinia.

Muiran ketmun tuigcaaquq, elakaq im' nauwa, qaltaallu tayima cataunani. Piuq-gguq napat akuliitni nangerngaluni, nani maani nanluciinani.

Ellmini ketmurcaaquq enemeng tungiinun napanek anyuunani, arulairluni niicugniuryaaqnaurtuq camek niicuunani. Kiituan qayagpagangyaaquq.

Iteryunrilan aaniin anluni piuq qaltaa pingna elakam caniani, paugna-ll' yugtaunani. Tagluni, qayagaurayaaqellinia, tayima kiuvkenani. Pulaluni-llu napanun qayagaurayaaqellinia tayima cataunani.

Kiarayaqerraarluku qasgimiut elpengcaateng yuarallinіat. Yuarayaaqekseng tayima nataqevkenaku.

Tauna-gguq imna ayanguq picimitun, qaltacuarani tegumiaqurluku. Nayiignek-gguq pilugugluni, qanganaq-wa atkua.

ADVENTURES OF A YOUNG GIRL

by Ella Lewis of Bethel

Once upon a time there was a family living in a certain place. It was a couple with a daughter, and the daughter had a husband. Beyond their house, along the trees, was their waterhole, cooling in the shade.

One time the mother asked her daughter to fetch water from the waterhole. She took a water bucket and went out. She also took along a small pail for dipping the water.

When she got to the water, she filled her water bucket. When it was full she looked ahead of her, and there, like a red glow, were some berries. Pleased, she filled her little pail with them to use for Eskimo ice cream.

When it was full, she turned around and saw that the waterhole was gone. Her water bucket was missing too. She realized she was standing among some trees and did not know where she was.

Thinking she was headed in the right direction for home, she started walking. But she did not come out of the trees. Every now and then she stopped and listened, but heard nothing. Finally she started to shout.

Her mother, growing impatient because she had not come back, went outside. She looked and saw the water bucket near the waterhole, but there was no one around. She went up and called her daughter, but there was no answer. She even went into the trees and called, but the daughter wasn't there.

After searching for her she notified the men in the men's house. The men searched for her but did not find her.

In the meantime, the girl, holding her little pail, began walking in all directions. She was wearing mukluk boots and a mountain squirrel parka.

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Ayainanermini carr'ilqamun anqertelliniuq, nunapigmun napatailngurmun. Ayainanermini pilliniuq ena ingna ciunrani, kiimi-llu enenguluni.

Ullagluku, tekicamiu elaturramun itertuq elaturraqegtaar. Qamkuk-wa-gguq qanerturalriik, iteryaraq-gguq pia qimugta kana qungelralria.

Qaillun picirqailami iterluni. Itertuq-gguq arnassagaq kiugma, akiani-wa nasaurluq.

Itrutini-gguq arnassagaam tangerqaamiu pia, "Arenqiapaa-ll'-naa, cassurluten waniw' ugyuuq itercit? Yuum-tang ityuicaaqekiikuk. Taum-qaa qimugtem qaill' pinritaaten?"

"Qimugta-wa ugna qungelralria amlliqka, agtungramnill' cavkenani," taum pillinia.

Arnassagaam cali pillinia, "Kitak', itra, pikarculriim tang taugaam, caqapqapiaralriim tekicetukiikuk tumkani nallunrilkiin irr'inaqvagcit. Aqumi kitaq!" Aqumesqengani, taum nasaurluum uatiinun aqumluni.

Maaten-gguq qaltacuarani pia, qukangellinilria, kuvuullinikai ayangellermini. Tunngaku taumun arnassagarmun, quyakellinia. Teguamiu, malrugnek iqmigaarluni, yaatminun elliluku.

Pillinia, "Kitang, iksuuq nasaurluuq, tua-i irniangqelliniuten uiluten, angayuqerluten-llu utercugngauten kinguner-penun. Alerquuteka taugaam atunrilkuvgu, tekisngaituten utertengerpet."

Tuamta-ll' tauna tutgarani pillinia, "Ner'erraarlutek kitak, inarpailegpetek nunai tangercecartuqiki."

Nererraarluteng taqngameng, taum cali arnassagaam pillinia, "Kitak', nunai tangercecarturki, uyangcaramkun taugaam pivkarniaran."

Anngamek piuq ukinerugaat nunam qaingani, tekitellrani cataiqaarluteng, tanqigmek anlluggluteng. Pisqellranunggguq uyangtuq, nunai kankut, enet-llu tangerrluki. Tua-iggguq amllirluni atraquni nuryugnaunaki.

As she went along, she suddenly came upon a clearing. It was tundra where there were no trees. She kept walking, and then she saw a house in her path. It was a house all by itself.

She went up to it and went into the stormshed, which she saw was very nice. She heard people talking inside the house and saw a dog huddled in the doorway.

Not knowing what to do, she went inside. She saw an old woman with a young girl sitting across from her.

As soon as she entered, the old woman saw her and said, "Well, what did you come in for? Nobody has ever come into our house. Didn't the dog do anything to you?"

"I stepped over the dog huddled in the doorway," she answered, "and even though I touched him he did not do anything."

The old woman said, "Come in then. The only people who come to us are very strange. Sit down!" Then she sat down next to the girl.

The girl looked and saw that her pail was half empty. She had spilled some of it on the way. She gave it to the old woman, who was very grateful. She took it and ate two berries, then put the pail down beside her.

The she said, "All right, young lady, I see you have a baby, a husband, and parents. You are able to go home. But if you go against my advice you will never make it there."

Then she said to her granddaughter, "After you eat and before you go to bed, go and show her her home."

After they had finished eating, the old woman told her again, "Go and show her her home. Let her use my lookout hole."

When they went out, the girl saw many holes in the ground which were not there when she came. They were glowing with light. Looking down through the hole which the granddaughter showed her, she saw her village. By stepping down she could easily reach it.

Atraryugyaaqellria taum aipaan pillinia, "Qanga, atrarngaituten yaaqsigtut."

Qessange'rmi itrucuani taum aiparmi itliniuk. Taum-am arnassagallraam pillinia, "Utercugpeknak, ayangerpet tekisngaituten, unuaqu taugaam ayagciquten."

Inarcameng qavarciiganani, ellma qavaqerluni maktelliniuq.

Pillinia-am taum arnassagaam, "Kitak upten uterteqatartuten, qanelqa uniureskuvgu tekisngaituten."

Yaatminek kakiviminek cikillinia teggalquayaarmek, tegumiaquraasqelluku. Qanrulluku-llu nanvamek tekiskan yugmek tangengraan ullaasqevkenaku. Nanvam taugaam iquanun inartesqeliuku tauna teggalquayaar qainganun elliqerluku. Taukut taugaam yuut qavaqata nangerrluku ayaasqelluku.

Ayainanrani tairvairiamek tekiskan piyuagurallra cakanirpeknaku ayagturaasqelluku. Ankan-llu kiarnaillranek yaaqvaarni tekiskan, kiik ciumuaresqelluku ayallra cakanirpek'naku. Ankan-llu nutaan tan'germek tekiskan, nacarluku piyuasqelluku, arulairpeknaku.

Ner'erraarluteng taum nasaurluum anuteqataaku taum arnassagaam tangvauryartuusqelluku, pillinia, "Arenqiatuten, irr'inarquten, camek-llu taitekarpenek neq'ak'ngaunak, ug'um-llu qimugtem amlliutekaanak neq'ak'ngaunak. Ug'um taugken nalluluten nallunrilkuniten unguvavkaryanritaaten."

Anngamek, ayagturalliniuq, kingyaqa'aqluni, ing'um-wa kingunrani tangvaurqii. Cayaqlirluni tayima pellaluni.

Ayainanermini, cuinermini nanvamek tangliniuq. Tekicarturaa-gguq akia agna qertuluni, ena-wa ikna. Ingelret-wa ikegkut ellami. Ikna-wa-gguq neviarcar, caniani-wa atkugnek imgusngaluni mikelnguq inangqalria.

She wanted to go down, but the other girl said, "No, you are not going down. It is too far."

Although she did not want to, she went back inside with the girl when asked. The old woman again said to her, "Don't be homesick. Even if you go, you won't reach home. You will go tomorrow."

She could not sleep. When they went to bed, she slept only a short time. Then they got up.

The old woman told her, "Get ready now, you are going home. But if you don't follow my advice, you won't get there."

From her sewing basket she took a small rock, gave it to her, and told her to hold on to it. She told her that when she came to a lake, even if she saw someone she should not go to that person. She was to lie down at the end of the lake and place the rock on herself. Only when the people went to sleep should she leave.

Even if she came upon a fog on the way, she should not slow her pace but keep going. When she came out of it, even if she came to another thick fog further on, she should continue walking without changing her pace. When she finally came out of that fog and came to darkness, she should put her hood on and keep walking without stopping.

After they ate, when the granddaughter was taking the girl out, the old woman asked her granddaughter to watch her leave. She said to the girl, "You are very strange. You have no explanation for coming here. You have no explanation for getting past the dog. Yet the dog did not know you passed. If he had known, he would not have let you live."

When they went out, the girl looked back every now and then. The other girl stood and watched her leave. After a long while, she was out of sight.

As she went along she saw a lake in her path. When she came to it she saw that the bank on the other side was steep, and there was a house there. There was also a bed outside. There was a girl too. Lying beside her was a baby wrapped in a parka.

Qanlliniuq, "Yugtangqellinivaa-ll' ik'umi, tuallugg' ullagciqkeka, paqnayugpakalrianga."

Ullakiliu-gguq tauna imna teggalquq tegumiaqurluku. Tekitaa-gguq neviarcar una, qanganarmek atkugluni qalingqellrulliniluni. Atkui-wa ak'allauluteng, aminraat, melqurrunateng, piluguk-llu nayillrek aminraulutek.

Tekicani pillinia, "Arenqiapakarpaa-ll', waqaa usuuq, naken pisit?"

Pillinia, "Mamterillermiunguunga, utertua kingunemnun."

"Aren, cavagta, wiinga-ll' Mamterillermiunguunga. Angayuqaagka tangerquvkek,qanruskikek.Tangrravnga-gguq. Qaimnek taugaam nangteqpiartua, wani-wa tangerrnga. Aug'ulkuum, unganaqluni angtuamek, maavet ayauqaarlua, nangteqngevkaqiinga. Waniw' tang irniapuk."

Taum nasaurluum pillinia tuaten qanrucani, "Atak', tangerqernaurqa maniqerru."

Kiullinia, "Uita, ik'ikciqan."

Taqsuariutellinia, "Ik'ikngaitaqa mikelnguut ik'iksuitait, tangerqernaurqa, aanagken qanemcitniagka, irniangellruniluten." Nallungermikek angayuqaak.

Taum piyaaqerraarluni tunrikluku irniani, teguluku patuiqatararaa. Murak alailutleq. Anuqem nangellrulliniluku. Tulurmek qanerluni. Tamaani yuut tuquaqata, muraganek yuguanek pililuteng taumun tuqullermun alailutkevkalalliniit.

"Alektatak aren!" pillinia, "Tan 'gaurluuguq-qaa? Angayuqaagken qanemciciiqagka irnian tangellruniluku."

Taum cali pillinia, "Aturairutua-gguq atu'urkamnek tuyuqiglignga. Qaillun wii utertellerkaqa nalluaqa."

Taum nasaurluum piyaaqellinia maligtesqelluni. Qessalliniuq maligtengermiu elluatuqngaitnilutek, pillinia, "Amci, ayii, irniama aatiin uitasngaitaaten!" Nanvam iquanun agluni inartelliniuq tauna imna teggalquq qaiminun elliluku.

"There is somebody over there" She said to herself," I will go and see, for I am very curious."

She went over to her, holding her rock. When she came close to her, she saw that she wore a mountain-squirrel parka, which had once been trimmed with new calfskin. But the parka was very old and only the leather was left. The fur was all worn off. Her boots were made of sealskin, and the fur on them was also worn off.

When she got to her, the girl said, "Oh my! Where did you come from?"

"I'm from Bethel, she answered, and I'm on my way home."

"Oh how interesting! I'm from Bethel myself. When you see my parents tell them you saw me. You know, I am hurting for clothes. Look at me! My husband, after being so kind and gentle, brought me here and made me suffer. This is our baby."

After she said that, the other girl answered, "Let me see your baby. Show him to me."

"Never mind," she replied, "You won't like him."

But the other girl insisted, "I won't dislike him. Nobody dislikes children. Let me see him so I can tell your parents you have a baby." She did not actually know who her parents were.

After some hesitation the girl took her baby and slowly uncovered him. It was a wooden doll that was used to represent a dead person. It was wind worn. Its mouth was made of ivory. In the old days, when someone died, people used to carve an image out of wood to represent the dead person.

"Oh how lovely!" she said. "Is it a boy? I will tell your parents that I saw your baby."

The girl said, "Would you please tell them too that my clothes are all worn out and ask them to send me some clothes? I don't know how to return."

The one girl asked the other to come along with her, but she did not want to. She knew they wouldn't make it if they left together. She said, "Hurry up and go now. My baby's father wouldn't want you around." So the girl went to the other end of the lake and lay down, placing the small rock on herself.

Ak'anun pivkenani piuq, tamatum qertulriim qaingakun kegiunvialuk pikna qakvaartellria. Uluni aningaluku qavirpak. Atraami-llu tekicamiu tauna arnaq, sugg'egminek nuulerluku caniqerrakun, tuamta-ll' akiakun.

Nuulerraarluku canianun nangertuq, nukalpiakayak matarmi, kegluneq-wa ulikutaa. Aptellinia, "Yuum-qaa tekitellruaten?"

Cuinran kiugaa, "Yuum-qaa tekitarkaanun aqumtellruarpenga? Yuum-qaa tekitetuaten mat'um cuingani?"

Tauna angun qanlliniuq, "Yuum tekitellruaten, atam ciuqan tangerqerru."

Tangrraa-gguq tanqigceinguuk agkuk, qanranun taum arnam kipullgutaarullutek.

Tauna arnaq qanlliniuq, "Aren ava-i imat'am' tekitniararluten, qiaqcaarallemni, neryugyaaqlua kingunemni neqautemtenak, qalriaguralriamek niicama, ciuqaqa tangrraqa kanguruaq ciuqamni qalriaguralria. Caluni aug'na maavet tekita? Pisqellruan-qaa? Nallunritan-qaa? Qalarutellruaqa ciuqamni qalriagurallrani, aryuqngamku caknek. Ava-i ayanerrartuq. Asgurayukuvet kingunrirtuqiu. Tumii-ll' taman' tangerrluku."

Tumii-wa-gguq man'a taum nasaurluum qercupak tungiinun. Taum angutem pillinia nalluniluku tamana. Agaa-igguq calligtaaqili, tauna-llu imgusngalria teguluku, arenqiataqluku mikelngurtun.

Piinanermeggni-ll' inarrluteng, ellami aciluteng. Qavarngariata, nangerrluni, imna-llu tauna teggalquq qelkenqigcesqellrunrilaku taum arnassagaam peggluku. Ayakalliniuq aqvaqurluni.

Ayainanermini taitugmek tekicami, cakanirpeknaku piyuallni ayalliniluni. Pelluan tuamta-ll' amllenranek kiarnaillranek tekitelliniuq. Tuamta-ll' cakanirpeknani ayalliniuq, pellugluku-llu.

After a while she saw a fierce old wolf coming over the rise on the bank of the lake. His red tongue hung out. When he came down, he went over to the girl and prodded her on her side with his nose.

Then he stood up beside her and was transformed into a big husky man in his prime. He wore nothing but a cape made of wolfskin. He asked her, "Did somebody come to you?"

The girl answered, "Did you put me in a place where someone could come? Did anyone ever come before?"

He said, "Somebody came to you. "Look in front of you!"

She looked and saw bright lines going back and forth to the other girl's mouth.

"Oh,' said the girl, "just before you came, while I was sadly crying and wishing I could eat what I used to eat at home, I heard something singing. I looked in front of me and saw a snowbird singing. How did it get here? Did you ask it to come? Do you know anything about it? I talked to it as it sang in front of me. I was very happy to see it. It just left. If you don't believe me, go after it! Look where it left a trail."

The other girl saw that it was very white where she was lying. The man said he did not know anything about the matter. He kept walking around for a while. He would take the doll and treat it as if it were a child.

After a while they went to bed. Their bed was outdoors. When she thought they were asleep, the other girl stood up and threw the rock away. The old woman had told her not to keep it after that. Then she took off running.

On her way, even when she came to a fog, she kept her pace and walked through it. When she came out of it, she came to another fog thicker and denser than the first one. Again she kept her pace, walked through it, and came out of it.

Ayainanermini, cali ciunra aug'na tan'gertangliniuq, tuar-gguq puyuqneq. Engeliinun tekicami ellanguq ak's caqircaaqellinilria.

Umyuaqngamiu, taum arnassagaam qanellra, nacaqerluni pulalliniluku. Ayagtuq-gguq, nunamun tutmarluni, ciuneni taugaam tangvagpeknaku.

Tuani-gguq nuniini tauna arnat iliit, enemeng tunuani qerqullulria akervagmi, iitallernek. Piinanrani-gguq akerta taliucaku ciugartuq, yuk pagna ciulria.

Tangvakanrakun-llu napat engeliitnun tull'uni. Nang'errluni, tupigani peggluki qasgimun aqvaqulliniuq, itqercami pillinii, "Ukuut! Pingna yuk pagken igtellria, kangingnaurciu uitavkenaci!"

Anqerrluteng, ullagluku piat inarmi tut'elliniluni piatgguq imna una allragni engelaitelleq. Pektesciiganani, kiarrluni taugaam. Akigarluku atraulluku, qasgimun. Tauni angalkuut tuunrilluku assirivkarluku.

Piuq-gguq atkui melqurriutelliniluteng, aingai-llu-gguq tayima nangliniluteng, napanun nagqaqellret.

Enemeggnun agluni pillinia irniara aqvaquangelliniluni. Aanani taumek nall'artellerminek nasaurlurmek qanemcitlinia. Aani pilliniuq, "Arenqiapaa, ingkurluuk nulirqellriik irniangqertuk malrugnek arnagnek, alqaa tauna tayima paqritellruuk engelaunani."

Agluni taukugnun nulirqellriignun qanemcitliniak tamatumek. Aanii-gguq tauna arenqialkili ciin malikenrilucianek uyuraan-llu taum piyaaqluku apertuutesqelluni aqvayugluku.

Taugaam qaill' pisciigalan, aanii tauna atkugmek imarmiutarmek pilikili, kanaqliit aqsanritnek ilupirluku, qerrullililuni-llu cuignilnguugnek, tuntut-llu iruitnek pilugulliluni. Naquguciluni-llu. Taqngamiki-llu kenermun ekualuki tuyuqluki.

Sometime later she saw in her path darkness that looked like smoke. When she came to the edge of it, she realized that she was already veering away from it.

Remembering what the old woman had told her, she pulled on her hood and walked right into it. Though she was walking on solid ground, she could not see where she was going.

Back in her village, one of the women was outside behind her house sitting in the sun and braiding reed grass. As she sat there a shadow crossed the sun. She looked up and saw a person falling from the sky.

As she watched, it landed near the edge of the trees. Throwing aside her work, she jumped up and ran to the men's house. She went in and said, "Say there! Go and look into what has fallen out of the sky."

They ran out to the girl and saw that she had landed on her side. They also saw it was the girl who had disappeared the year before. They carried her down to the men's house, where the shamans performed magic on her and made her well.

The girl saw that the fur on her parka had worn off and all the tassels were gone where they had brushed against the trees.

She went to her home and saw that her baby had started to run about. She told her mother about the girl she had met. Her mother said, "Oh dear! One poor couple here had two daughters. The older girl disappeared and was never heard of again."

So the mother went to the couple and told them. The mother of the daughter who had disappeared asked why the girl did not bring her daughter with her. The younger sister wanted the girl to show her where her older sister was so that she could go and get her. But there was nothing they could do.

So the mother made a parka out of mink skin, lined the front with muskrat, and made pants out of otter skin. She made boots from the hide of caribou legs. She also made a belt. When she was finished, she burned them in a fire to send them to her daughter.

Cunawa-gguq tamaani tauna nasaurluq uingvailgan angutet iliita nulirrniarteksaaqellran, umyuarrlugcirluku tuaten pivkaryaaqellinikii.

Irniarilkuni-gguq utertellruyanrituq, irniaran taum utertevkallrullinia.

All this happened because the young girl who had been lost and returned had refused a man who had wanted to marry her when she was single. The man put a curse on her.

If she had not had a baby, she would not have made it back home. It was her baby who made it possible for her to return home.

NUNAT ERCUILKAI

Charlie Pleasant-aam qanemcia Kuinerrarmium

Tua-llu-wa-gguq ukut nunat uitaarqellriit imarpiim ceniini. Tan'germi uitalalliniut, ercuunaki taukut nunat. Nukalpiat tamakut ayalaryaaqelliniut ernerkarcurluteng. Tanqigmek aqvacaaqluteng. Tekitaqluteng camek pivkenateng.

Caqerluni iliit tekican, qasgim iluani Tulukaruk qanlliniuq, "Wii-tuq-tam kingumek ayakarlua, ernengullamci."

Tamakut angukara'urluut qanngartelliniut, "Kitaki, kapuukaralegni, qanaalria tauna kapurciu." Kapulliniat tamakut kapuutellget, nangllluku, tamakut angukara'urluut pisqengatgu.

Kapurraartelluni, utumariami ayalliniuq ernerkarcurluni, calaram tungiinun. Tuani unugmi pagkut agyarugaat piurtellruut tulukaruum tanglurluni tumellri, ellakun ayallermini. Ayalliniuq, ak'anun.

Ayainanermini enemek tekitelliniuq. Tekicami tangvaumaqeryaaqellinia, yulkiinani. Ullagluku, tangluugni qulvarviim taqruanum ellilukek, enem qainganun mayulliniuq egalerkun qinerrnaluni.

Uyangtelliniuq, arnamek, angutmek-llu, yungqellinilria. Angun kan'a takelqacilria, arnaq-wa calilria. Tangvalliniak enem-llu ilua kiarriuku. Pilliniuq tuqmigtangqellinilria, mermek imarluni. Umyuarteqliniuq, "arnaq-llu kan'a meqsunga'arteqaqsaunani."

Piinanrani arnaq qanlliniuq, "Meqsunga'arpakar." Ullagluku tauna meq, mell'iniuq. Mer'an cuukcautelliniuq mer'anun iggluni. Arnam-llu taum mell'iniluku. Mer'ani, arnam iluanteqaqili.

Tamaantelliniuq taum arnam iluanlluni. Arnat qingalauciicetun taum iluani anglilliniuq. Pinariani-llu anluni. Anngan taukuk kenkepialliniak irniarilamek.

A VILLAGE WITHOUT DAYLIGHT
by Charlie Pleasant of Quinhagak

Once upon a time there was village near the ocean. The sun never shone on this village. The youth of the village kept going out to hunt for daylight, but they would return empty-handed.

Once, when one of them returned, Crow boasted in the men's house, "I will get you the daylight, but I will be the last one to go and get it."

So the old men said, "All right, those of you with spears, jab that one who is talking nonsense." So they jabbed him and made him suffer, because the old men had ordered them to.

After he had recovered from the jabbing, he set out toward the east looking for daylight. That night all the stars up there were formed where Crow tracked through the air in his snowshoes. He went for a long time.

At length he saw a house. When he came up to it, he looked at it for a long time. It seemed deserted. Going closer, he took off his snowshoes and placed them beside a fish cache. Then he climbed on top of the house to look down through the window.

As he looked, he saw a man and a woman. The man was lounging and the woman was working. He looked at them and then looked around the house. He noticed that there was a water bucket with water in it. "I hope the woman gets thirsty," he thought.

As he continued to watch, the woman said, "All of a sudden I'm thirsty." She went over to the water and drank. As she was drinking, Crow darted into the water, and the woman drank him.

Now he was inside the woman. As happens in pregnancy, he began growing inside her. When the time came, he was born. The couple loved him, for they had been childless.

Angliami tanglalliniuq nakacugnek enem iquani, tanqipiarlutenq. Ugkut-wa-gguq cali nakacuut amiigem quliini cuupiat.

Umyuarteqliniuq kiugkut tanqigcelnguut piksugyaaqluki. Taukuk kenekngamegnegu camek cucukliraqan cikilalliniak.

Tamaani piyuaniararluni, taukut cucungellinii tanqigcelnguut nakacuut. Cikilaryaaqelliniak taukuk taukuunrilngurnek. Taukut taugaam eniraluki, qiangelliniuq.

Tauna angun qanlliniuq, "tua-i kiugkunek cucukellrinek cikirru, kelluciiqapuk." Tua-i taum arnam tunllinii taukut nakacuut. Quyaluni tegullinii, angniriqerrluni.

Ulapequteklinii, egqaqluki tuaten. Taukuk angayuqaagken kellutelliniak. Taum-llu tulukaruum murilkelliniak. Piinanermegni kellutenrilliniak, allanek calinglutek.

Nutaan murilkenriagni amik ullallinia, taukut nakacuut nanguani egtaqluki. Taukuk murilkenrilagni, kalvagyaramun egtellinii, kinguatgun-llu anluni. Anngami imkuk tangluugni all'ukek ayagluni.

Angayuqaak ellangamek kiarcaaqelliniak tamaani enem iluani, cataunani. Catailan anlutek piak, ak'a yaaqsigillinilria tanglura'arluni, ellakun. Ayalliniuq, tuavet nunaminun ercuilngurnun.

Ayainanermini nakacuut elcetaqluki, aninqevkenani. Ayainanermi aninqengamiki taukut nakacuut, ellma ell'arcet'lallinii. Tamaani aninqevkenani elcet'lallrani erneq takliniuq, aninqingan-llu erneq nanililuni.

Caqerluni, ayainanermini paallacalkalliniuq. Pika-i paallacalkarvillra, agyat uqlausnganateng ayuqut.

Tekitelliniuq nunaminun, ernermek tekiuiluni. Ilain tamakut cakneq quyakelliniat.

As he was growing up, he would notice inflated seal bladders at one end of the house. They were very bright. There were also bladders above the door which were very dark.

He thought to himself that he would like to have those bright bladders at the end of the house. Since the couple loved him they were in the habit of giving him anything he desired.

The time he wanted the bright bladders was just before he started walking. The couple would give him other things, but not the bladders. But he kept on pointing at the bright bladders. Soon he began to cry. The man finally said,"Go ahead and give him what he wants. We will keep an eye on him." So the woman gave him the bladders. He took them gratefully and was very happy.

As he played with them and threw them about, his parents watched him. Crow watched them too. Soon they stopped watching him and began to do something else.

Only when they stopped watching him, did he move toward the door and throw the bladders through it. Since they were still not watching, he went through the door after them. Once outside, he put his snowshoes on and took off.

When his parents realized he was missing, they searched the house for him, but he was not there. Not finding him inside, they went out and saw he was already some distance away, walking through the air in his snowshoes. He was returning to his village where the sun never shone.

On his way, he began to carelessly let the air out of the bladders. Then he started saving the air and let only a little bit out. When he let out the air carelessly, the days were long. When he started saving the air, the days became short.

Once, as he plodded through the air in his snowshoes, he almost tripped. The spot where he almost tripped formed a cloudy cluster of stars.
Finally he arrived back at his village with the daylight. This made all the people very happy.

ANGALKUQ ATENGQELLEQ AQSARPAGMEK

Alexie Andrew-m qanemcia Napaskiarmium

Caqerluni taukuni nunani Ayikatarmiuni, angalkurtangqellrulliniuq, aterluni "Aqsarpagmek". Tauna angalkuungami tuunritulliniuq kill'uni cikum aciakun ayagluni. Tuaggun anluakun kic'eqaarluku, tayima murugluni ayaggaartelluku, uitaqanratgun-gguq qamaken kuigem kanglirneranek erinalkitnaurtuq.

Aqsarpagmek-gguq atengqellrunricaaquq, taum taugaam caqerluni tuaten kit'ellermini kic'ecurlaggaartelluku Aqsarpagmek pilangelliniat.

Tuani kit'eqatarluni qasgimi tuunrilliniuq cauyarluni. Tuunriinanermini qanlliniuq, "Meq tang camna pekcestengqeqatallinilria. Angu ataki watua uitalli?"

Taugaam tamakut ilain qasgimi arenqiatelliniat, kiiki tua-i ciumuusqelluku taqisqevkenaku. Tua-i taq'iyugyaaqerraarluni tamakut ilami kiik pisqengatni ataam tuunrilliniuq, imarpigmun ayakatarluni.

Pinarian-am tua-i tuunrirraartelluku taukut angutet elakaliallermeggnun ekliniat. Camaggun cikum aciakun ayalliniuq imarpigmun.

Ayainanermini, Qaluyaat ketiitni yugmek nall'arkengliniuq. Imumek ayagpallegmi tuunrillermini qanrutkellerminek, meq camna pekcestengqeqatarniluku.

Nall'arucamek nakukutliniuk. Tauna-llu nall'areskengaa angalkuulliniluni, Qaluyaanek.

Inglukutelliniuk, callualutek. Tauna Aqsarpak taum nallini, angutngurriuni, ayagyuanririuni. Taugaam akiullinia Aqsarpiim.

Nulaaqamek angenruaqluni, quv'aqamek-llu mikelruaqluni. Taum tua-i nall'artellran ayagyuanruami tegullinia, tequamiu callullinia. Calluggaarluku cuiuksua ayimtellinia.

THE SHAMAN WHO WAS CALLED BIG BELLY

by Alexie Andrew of Napaskiak

In the village of Ayikatak, there once was a shaman named Big Belly. Because he was a shaman he used to go under the ice, using his magical powers. The men would lower him through an ice hole, and he would slip down into the water. After a short while, his voice would be heard coming from upriver.

He was not called Big Belly until one time he went underwater and had some bad luck. It was then they started calling him Big Belly.

Just before he went under the water, he was performing a ritual in the men's house. In the middle of the ritual he said, "I see that someone else is going to be traveling under the water, so may I wait until he's gone?"

But the other men in the men's house were insistent. They urged him not to put off the trip. So after he had decided not to go, he went anyway. He resumed his going-under-the-ice ritual because they had persuaded him to do it.

After he had performed the ritual, the time came. So the men let him down through the ice hole which they had made. He traveled under the ice out to the ocean.

As he traveled through the water off Nelson Island, he met another man. It was the one Big Belly knew would be traveling under water, as he had mentioned during his ritual.

When they met they were hostile toward each other. The other man was also a shaman, but from Nelson Island.

They taunted each other and began to fight. Big Belly was past his prime then. He was no longer a young man. Nevertheless, he fought the other shaman.

When they faced off Big Belly seemed bigger. but when they crouched, he seemed smaller. Since the man he met was younger, he grabbed Big Belly and throttled him. After grappling with him, he broke Big Belly's backbone.

Tua-i Aqsarpak qaill' piviilami culuksuni ayimngiin, taklartelliniuq. Taum tua-i tuquyukluku, tunulluku unitellinia.

Aqsarpiim ava-i ayallrani avavet tangerqallinia. Tuarpiaq-gguq tangerqaani, tauna imna unicestii, camun puukalria. Kingyaartelliniuq, tuigarrluni qanlliniuq, "Tuqungualler-turemta-qaa!"

Nutaan ullagluku imum pikaninranek callullinia. Aqsarpak-llu kic'etungraan imarpigmi ayagatungraan, taum callugtiin camavet mel'ugpiamun imarpiim et'uqranun taryulugpiamun igulluku.

Nutaan calluggaarluku unitellinia, Aqsarpiim-llu unitengraani tangenrritlinia tuaten cali piciqngani.

Unicani tayima, nangerteqtalliniuq. Nangercaaquq-gguq tapingaluni, culuksuni ayimngiita. Uteqtarturalliniuq cukaunani.

Tuani kingunrani Ayikatarmiuni taukut ilain utaqalliniat. Unugpak, utaqamalliniat. Qasgimi angutek akiqliqa'arrlutek cauyalliniuk. Taq'aqlutek, taqsaaqerraarlutek ataam allamek piaqlutek.

Unugpak tua-i imna tayima utaqakngaat. Tuani taum nallini nunat taukut allanertangqelliniut tekisngairiamek. Unuumainanrani allaneq tauna qanlliniuq, "Qaill-un piceta? Kic'ukaqukut!" Taukuk tua-i cauyartek cauyalalliniuk.

Murilkestengqelliniuq malrugnek anqetaarturlutek kiarcarturaqluku. Ayumian unuumainanrani amigmi camek tangliniut.

Taukuk imkuk murilkestek curukalliniak. Aren, nugtelliniak tauna imna Aqsarpak, tapingaluni qamiqurra ciisqugkeni uitaluni. Imarnitegnek aturluni.

Nugqaarluku qasperek yuuvkalliniak, aqsaurluuk-gguq qerrup'aumalutek niglukek tapingiimi.

Since there was nothing Big Belly could do with his back broken, he lay down. The other man thought he had died. So he turned his back on him and left.

Big Belly, however, glanced at the man as he was leaving. As he glanced, the other man stopped in his tracks. He looked back angrily. Whirling around he said, "So he was playing dead!"

Then he went back to Big Belly and beat him worse then ever. Even though Big Belly was used to traveling underwater in the ocean, his opponent dragged him all the way down to the bottom of the sea.

After defeating Big Belly, he left him. This time when he left, Big Belly did not glance at him because he did not want the same thing to happen all over again.

Once the man had gone away, he painfully stood up. When he did, he was doubled over because his backbone had been broken. Slowly and laboriously he started for home.

At his home in Ayikatak Big Belly's people were waiting for him. They waited all night. In the men's house two men sat across from each other playing their drums. They would stop and then start again.

All night they waited, and still Big Belly was gone. During this time there was a stranger staying in the village. Sometime during the night the stranger said, "What is the matter with us? You would think we were the ones lost under the water!" The drummers kept on playing.

Two people kept a lookout for Big Belly. They kept going in and out as they watched for him. Then, during the night, they noticed something at the door.

The two men on watch ran over to it. They pulled it up and saw that it was Big Belly. He was doubled over with his head down to his knees. He was wearing a sealgut raincoat.

After lifting him up, they took off his raincoat and saw that his poor stomach was bloated. He was completely doubled over.

Illiit pilliniuq, "Qaillun-mi tua-i piqatarcit?" Aqsarpak qanilliniuq, qanellra taringnarqevkenani, "Man'a-qaa kaugtuutartaituq, kaugelvagmek?" Kaugelviit tamakut muragkiurcuutekluki atutullruit, qup'issuutekluki.

Tamana qasgiq pitangqellinian taukuk nukalpiak aipaak pillinia tamatumek kaugtuutamek tuaggun cuqingqalriakun culuksumikun kaugtuusqelluni. Tagluni qasgim iqsullrneranun, kangiramun pilliniuq.

Elkarcan tuaggun pisqellrakun taum pisqellran kaugtullinia. Kaugtuani nengkanillinuq.

Taumta-llu klavet kangiramun itraqtarturluni, tekicami manian, tuamta-ll' imum pikaninranek kaugtullinia, tuknirikanirluku. Cali nengkanilliniuq.

Kangirat pingayuatnun nugtarteqtarluni tuamta-ll' kaugtuusqelluni manilliniuq. Tuani pivailgani alerqullrullinia tauna kaugelvagmek tegumialria, ikani kangirat cetamiitni piyugaciatun kaugtuaresqelluni, patguskuni taugaam nacitnun taqluni.

Tuani nangnermi kangirami taum pisqellruciatun kaugtuallinia pitacirmitun, nacitnun taugaam patgucan taqluku. Tuarpiaq-gguq tuani taqngani palungqaurlullermini aqsiik peleqpelraam aqsiik.

Uitauraqerluni, miryaralliniluni, qasgim-llu llua taryurniriluni, imarpiim mer'an tepiinek. Miryarangraan-llu-gguq aqsiik eqevkenatek.

Qanilliniuq, "Arenqiatuq qacigtenritua, qanerciaraqautekellruyaaqaqa imarpik camna pektestengqeqatarniluku."

Qenemciuq-gguq anluani pegnem nataqellruniluku. Nataqaa-gguq paparnam nauvikumaluku.

Nunat-llu-gguq Ayikatarmiut tekitai, qiurmek caqumaluteng naugg'un iterciiganani. Piyugngiimiu-gguq caquat tamana qiuq, qagertellinia. Cingestetuumaan-gguq, qagertaa. Tauna cingestii unguvaviluartelluku.

One of them said, "What are you going to do now?" Big Belly answered in a voice that was hard to understand, "Is there a club here, a big club?" People used to use these big clubs for splitting wood.

Since there happened to be a club in the men's house, he told one of the young men to take the club and hit him right where his back was bent. Then he went to the first corner on the left side of the men's house.

After Big Belly had braced himself, the young man with the club hit him right on that spot. After he did, Big Belly straightened up a little.

Painfully, Big Belly moved to the next corner. When he got there and braced himself, the young man hit him again, harder than the first time. He straightened up a little bit more.

Once again he moved to a third corner and asked the man to hit him again. But before the man started hitting him, Big Belly told him that when he got to the fourth corner, he should hit him as hard and as often as he wanted to. He should stop only when Big Belly had been flattened out on the floor.

So, in the last corner, the man walloped Big Belly as hard as he could until he was flat on the floor. When he was through, Big Belly's poor stomach looked like a frog's stomach.

After a short while he began to throw up. The smell of the salt water from the ocean filled the men's house. But even though he threw up, his stomach did not shrink.

Big Belly said, "I really had a rough time. I told you there would be someone else traveling the ocean."

He then told them what a difficult time he had finding his ice hole because a water lily had grown in it.

Then when he arrived at Ayikatak, the village was covered with stone, and there was no way to enter it. Since he had magic power, he burst the stone open along with the one who was responsible for it. He left him barely alive.

Cunawa-gguq taum allanrata tuaten pivkallinikii. Tuani-gguq Aqsarpak tekican tauna imna allaneq assillrunrituq. Kinqunerminun-llu-gguq utercami ak'anun unguvavkenani.

Tamatum-llu kinguakun tauna Aqsarpak kit'enqigtell-runrituq. Aqsiik-llu eqenrilagnek tamakut ilain pilangelliniat, Aqsarpagmek.

This was the stranger who had been in the village. When Big Belly had returned, this stranger was not feeling well. Later, when he went back to his own village, he did not live long.

After that Big Belly no longer went under the ice. Since his stomach never did shrink, people began to call him Big Belly.

INERQUUSNGALRIA INGRIQ

Michael John-am qanemcia Niugtarmium

Tua-lli-wa-gguq ukut, nunat uitaaqellriit kuigem ceniini kuigat-gguq tamana anumaluni imarpigmun, uani-wa-gguq iqsulirnerani kuigata tamatum paingani ingriq qertuluni kangra-gguq taicirturatuluni errneq tamalkuan.

Taukut-gguq nukalpiartarluteng nunat, cali elliraarartarluni. Angluteng-llu taukut nunat. Tauna nukalpiaq qetunrarluni ataucimek.

Tamakut-gguq angutet illiini tayima ayagaqameng engelaitnaurtut tekitevkenateng.

Tua-i tauna nukalpiam qetunraa angliinanga'arcan atiin inerqullinia, tuntussurluni pikan, tuntulingraan tauna ingriq, tuavet agu ayaaskevkenaku. Naken taugaam avatiinek allamek avaqvanek pissuusqelluku. Tua-i taum qetunraan, tamana neq'aklinia qanruyutii atami ayagayaurcami.

Tauna-gguq tua-i atii nukalpiaq taukut nunat pitqerraartektuamegteggu taqukanek uksumi-llu maklagteqarraatuan taukut nukalpiameggnek pitulliniat. Cali tauna ellirara'urluq taum nukalpiartam qetunraan yugniklinia aiparnikluku aipaquraraqlutek.

Tuntussuraqameng-llu tamakut angutet amllernek pitaqluteng. Taugaam tunciqengraata allat, tauna nukalpiaq tunciqenruaqluni ilamini.

Tuall' cat iliitni taum nukalpiam pinarian tauna qetunrani qayilliniluku. Malikelangluku-llu up'nerkami ayagaqami. Tauna-am qetunraa atamitun pissuraqami picuaqluni.

Tua-i tauna atii nukalpiaq angutngurtelliniuq ayagyuassiyaanrirluni. Tauna-llu qetunraa ellirara'uriurmek maligluni ayalallinilun pissurlutek, atani-llu maliknanriamek.

Caqerluni tauna nukalpiam qetunraa aipangarkaurrluni, pivakarluni tuntussullermini tuntutliniuq tuntuyagarmek melquqegciluni atkuksunaqluni.

THE FORBIDDEN MOUNTAIN

by Michael John of Newtok

There was once a village located along a river. The river flowed out to the ocean. At the mouth of the river, on the left side, there was a high mountain. The peak of this mountain was always foggy. Every single day.

In the village lived a man who was successful and fortunate. A poor orphan also lived there. The man had one son.

Sometimes the men of the village would go hunting and never be heard of again. For they would never return.

As the man's son was growing up, his father warned him that if he went out hunting caribou, he should never go to the mountain, even though the caribou were plentiful there. The son remembered his father's warnings when he began to hunt.

Since the father was always the first to catch game and seals in the winter time, the village referred to him as their successful and lucky man. The man's son befriended the orphan and enjoyed his company.

When the men of the village went hunting caribou, they caught many. No matter how many they caught, however, this man always caught the largest number.

When the time was ripe, the man made a kayak for his son. He started taking him along when he went out hunting in the spring. The boy, like his father, was a good hunter.

In time the man aged and was no longer young. The boy would take the poor orphan hunting since he no longer went with his father.

One day, just before he got married, the man's son went hunting caribou and took a young calf. The calf had very fine fur, just right for a parka.

Tua-i taumun nulirkaminun atkukesqelluku umyuarteq-liniuq. Aaniin-llu caliaqngamiu tauna pitaa assircaarluku caliaqelliniluku.

Tauna pitaqellrulliniluku kiakvaarni. Taum kinguakun ayuqiinek pissurturalalliniuq.

Tua-i caqerluteng unuakumi maktelliniut ella qakemna assirluni nunaniqluni cakneq. Tua-i ayalliniuq tauna cali-am tuntussurluni pavavet kelumeggnun, qeminun.

Qemit tamakut mayurturaqerluki pilliniuq ikani cegna-yuum akiani tuntuyagaq. Ika-i ingrim taum tunglirnerani.

Maaten tua-i ullagluku igvallinia melqurri assirluteng melqurkunani, melqurri kenegnaqluteng. Pitgaqatainanrani taugaam tauna tuntuyagaq ayakalliniuq.

Yaaqsigiqercami yaavet arulairluni. Nutaan ullalliniluku ipesnganrakun, cali-am igvarluku pitgaqatanrakun ayagar-telliniluni.

Tuaten tauna tuntuyagaq qimagauralliniuq, pitgaqa-taryaaqaqani ayagartaqluni.

Maligqurallinia natmun ayaucini murilkevkenaku. Tua-ll' pivakarluni-am cegnayugaam akianun arulaillinilun. Arulai-ran tamaaggun ipinganrakun ullalliniluku, niugglugcaaqev-kenani.

Qertuuralriakun qakvallinia kana-i nerelria. Nutaan pit-gallinia. Pitgaqiini ayaluqertelliniluni. Ayaluqercan ullagluku pillinia waniwa tuqullinilria.

Maaten pitegcautni amurraarluku pilliniuq ak'a quyigili-rullinilria tuavet imumun atami inerquutek'lallranun ingri-mun. Quyiginermikun tauna tuntuyagaq pitaqurainallinikii.

Ellangarcami nanlucirminek qessanayullalliniuq, tua-i taugaam tuatequaluni pitani tauna pilalliniluku tuani unite-qataryaaqerraarluku.

Pilaggaarluku amia tamana iruanek tapirluku atmallinia. Atmaggaarluku maktessaagyaaqelliniuq maktesciiganani.

His future wife, he thought, could have this fur for her parka. His mother took great care when she cleaned and cured the skin and did a thorough job.

He had caught the calf in the summer. After that he kept hunting for another calf just like it.

They woke up one morning and the weather was fine and pleasant. So the son went caribou hunting again on the outskirts of the village where the hills were.

He climbed the hills and then, on the other side of a valley, he saw a caribou calf. It was on the side where the mountain was.

He headed toward the calf. When he was in full view of it, he noticed that its fur was good and short and very fine. But before he could shoot it with his arrow the calf ran away.

It went some distance and stopped. This time he approached it stealthily, but when he had it in view and was ready to shoot, the calf ran away again.

And that is the way it continued. Each time he was ready to shoot, the calf would run away.

He kept following the calf without watching where he was going. At last it stopped beyond a little valley. He approached it stealthily, trying not to make any noise.

He came upon it over a little rise and saw it eating. He shot it. It went down when he shot it. When he walked over to it, he saw that it was already dead.

After pulling out his arrow, he noticed that he was already high up on the mountain, where his father had warned him not to go. He had already gone up high when he finally reached the calf.

When he realized where he was, he was filled with regret. Nonetheless, he dismissed the thought and proceeded to butcher his catch. He did wonder though whether he should perhaps leave it behind.

After he butchered it he took the skin and one of the legs and packed them on his back. Then, when he tried to get up he found

Alangaalliniuq caciinani tauna atmalallmi ikgelleqngaku.

Maktesciigalami atmani yuuluki tauna iruq aug'arluku allanek tulimanek ilaqerluku cali allamek atmagyaaqellinilu-ku. Cali-am maktengnaqsaaqelliniuq maktesciiganani.

Tua-i qaillukuaryaaqerraarluni, cangayungliniuq ciin tuaten picirminek. Amta-ll' atmagkiurani makut kev'karqa-teng uqgetnaurtut.

Amia-llu tamana angenrilan. Imenqegcaarluku-llu kev'karqani uqgetnaurtuq. Tua-i atmani kitugqaarluki at-magluki maktengnaqsaaqnaurtuq arturaqluki.

Maaten piqalliniuq neviarcam uum atmautak tegulallini-kek. Pillinia,"Waqaa cunaw'tang elpet maktengnaq'ngerma makcesciigatevkalaqevnga."

Taum neviarcam kiullinia, "Aling, wanirpak-wa tua-i maani avatevni kangaryaaqellrianga elpet taugaam tangeq-sailkevnga. Atavet tang waniwa wii taugaam piteklua iner-quutelaqii una ingriq. Wavet taisqevkenak wiinga taugaam piteklua."

Nukalpiartayagaam kiullinia, atrarnaurtukuk kanavet maliklunuk."

"Atrarngailngua-wa wiinga atavet piciqekiinga. Wii tau-gaam uikeciqamken elpet. Qamavet enemnun iternaur-tukuk."

Tua-i taum neviarcar tangellrani piniarani. Umyuarteq-liniuq teguluku tauna neviarcar egqaarluku aqvaqurluni ayagarrnaluni. Teguqerluku tauna neviarcar maavet milpau-caaqellinia, milpaucaaqekiini tayarnerini nepingalliniuq.

Qessaluni iteryuumicaaqluni tuavet taum eniinun. Callu-ngelliniuk, maaten-gguq callugaa tauna tua-i neviarcar pinir-luni. Arenqialami tua-i taqsuq'ngengami, neviarcar-llu tauna taqsuqsunrilan pillinia,"Kitak' tua-i arenqiatuten iternaur-tukuk."

that he could not. He was surprised, for he did not know what was happening to him. His pack was lighter now than when he usually packed it.

Since he was unable to get up, he took off his pack, took out the leg, and replaced it with a few of the ribs. He then put the pack on his back and tried to get up again, but still he could not.

After trying several different solutions, he began to wonder why this was happening to him. When he picked up the pieces of meat, one by one, they would be light. The skin, too, was not a big one. So he carefully rolled it up again, fixed and rearranged his pack, but still he could not get up.

All of a sudden he saw a girl who was holding on to his packing straps. "Hello," he said. "So you are the one who was holding me down when I tried to get up!"

The girl answered, "Well, all this time I have been right here walking around you, but you have not seen me. I am the reason your father gave you the warning and forbade you to come to this mountain."

"Well," he said, let's go down together."

"I will not go down," she replied, "because your father will get after me. Still, I am determined to have you for my husband. Let us go inside my house."

When he looked at the girl, she seemed weak. He thought he could take hold of her, throw her down, and run off. So he grabbed her and threw her down, but she clung to his wrist.

He did not want to go into her house. They started to fight, but he saw that she was strong. So, because he was wearing out and the girl was not, he finally said, "You are too much for me, so let's go in."

Ayumian, tamaaggun agqerlutek ingna yaani yaaqvaarni ingrim atrallrani, tangvallrani nallunaunani amiigunganani, imarpiim tamatum tunglirnerani.

Ullagturaqerluku tekitelliniluku. Tauna tua-i amiigullinilria. Tekicamek taum neviarcaraam pillinia, "Kitak, kiik ciumek itra."

"Aren," kiullinia, "elpet ciumek itra, enekan."

Maaten amiik ikirtaa teggalqumek amingqellinilria. Itrumariqercamek amik tauna cingqaqaqiini patulliniuq. Tua-i itramek pilliniuq cali alla kiugna amiik.

Cali-am neviarcam taum pillinia ciumek itresqelluku. Umyuarteqluni, "Itqan anqerrluni qimagluni, tuaken ingrimek atrarnaluni, aqvaqurluni. Angungailnaagalani taum neviarcam."

Elili uqilanruciqngalami.

Itran tayima, tauna amik ikirtengnaqsaaqellinia, ikirtesciiganani. Cayaaqellinia ikirtessaagluku, tua-i ikirrngaitelliniamiu itliniluni.

Itliniuq ena man'a mikluni angevkenani, egaleq-llu pikna quyignganani, yaggviksaaqellinia nurluku.

Ilua-llu man'a enem cataunani curuk taugaam waniwa ukuk malruk akiqliqlutek. Taum neviarcam apertuutellinia tauna tua-i acikaqniluku.

Aptellinia, "Iknami ikani kia acia?"

Taum neviarcam kiugaa, "Ikna ikani aciunrituq, ellmikun ika'antuq."

Tuamta-ll' pillinia neryullranek neresqelluku. Anqerraarluni itliniuq qantamek tegumiarluni, imai puyiarluteng, uunerra'arluki iqalluat. Pillinia tuaken neresqelluku.

Taicaku pia, "Elpesmi? Cikilirnga." Kiullinia allanek nerciqniluni.

They walked a short distance. There, just where the mountain slopes downward, he looked and saw what seemed to be a door, facing the ocean.

They reached it after a few steps, and, indeed, it was a door. Once they were there, the girl said, "All right, go ahead. You go in first."

"Oh no," he answered. "You go in first. It's your house."

As she opened the door, he noticed it was made of rock. Once inside, the girl gave the door a little push and it closed. When they were inside, he saw that there was another door.

Again the girl told him to go in first. But he did not. He thought to himself, "When the girl goes in, I will run out of the house and escape down the mountain."

He thought the girl would not be able to catch him. It seemed he would be able to outrun her.

When she entered, he tried to open the outside door, but could not. He tried everything to get the door open. When he realized he could not, he went in.

Upon entering, he saw that the house was small and that the window at the top of the house seemed high. He stretched up toward it, but could not reach it.

In the house there was nothing but two mats, one on each side of the house. The girl showed him where they would be sleeping.

"How about that mat over there?" he asked. "whose bed is that?"

"That is nobody's bed," she replied. "It just happens to be there."

She told him he could eat whatever he wanted. She went out for a short while, then came back with a dish of steaming, freshly cooked smelt which she told him to eat.

When she handed him the dish, he asked, "How about you? Share the food with me." She replied that she would eat some other food.

Nernginanrani, tauna neviarcar naunranek itrulluni akuqaarluni nerrliniuq, cikiisqessaaqellria-llu cikiryugnaunaku taum.

Ernerni qavcini tuantelliniuq, tuaten tua-i kaigniaqan tauna neviarcar elaturramun anrraarluni itrutnaurtuq qantaq imarluni iqalluanek. Puyiarluteng aglumanaqluteng cakneq.

Ak'anun pivkenani nerlang'ermi kemgiutengllliniuq. Taum-llu neviarcam neqkainek cikiisqengraan cikiyuunaku, qunulluku.

Tua-ll' caqerluni taum neviarcam pillinia aglumangraan tamaaken neqminek nerqaasqevkenaku. Ayakuni kingumini kaikan cakma neqkai iqalluat paivngarrllainarciqniluki.

Caqerluni unuakumi tupagyaaqelliniuq tauna imna neviarcar cataunani. Ellii kiimenani, neq'aklinia taum neviarcam inerquutellra catalleng'ermi curut taukut aciit akimegni paqnakqaasqevkenaki. Uitalliniuq tuani kiimi.

Kaingami elaturramun anlliniuq, una waniwa qantaq iqalluanek imarluni. Itrulluki tua-i nerrlinii. Uitainanrani qakmaken migpallartelliniuq, itliniuq imna tauna neviarcar.

Maaten-gguq itertuq kiiryugluni, anertevkarpagluni aarrarrarraaraluni tuaten. Aptellinia naken picianek. Kiullinia ayagayaraminun ayallruniluni.

Tua-i pillinia, "Maantelngunglaryaaqvagcia, ellamun-llu anqayuunii."

Kiullinia unuaqu ella piyunarqekan anuciiqniluku.

Cunawa-gguq im'tua-i. Tayima ayagaqluni tauna neviarcar qavartaryaurrluni-llu. Iliini qavartaraqluni malrurqugnek.

Tuaten piyaurcan umyugaa assiirutliniuq. Tekitaqan tua-i kiituan callulangllinia. Callulallinia mernungaqami taugaam taq'aqluku.

While he was eating, the girl brought in some berries. She made Eskimo ice cream with them, and started to eat. He asked her for some, but she would not give him any.

He was there for many, many days. Whenever he told the girl he was hungry, she would go out to the stormshed and bring in a dish of smelt. They would be fresh and steaming and looked very delicious.

Before long, even though he ate, he began to lose weight.* He asked the girl for some of her food, but she would not give him any.

One day the girl said to him that even if he wanted to he should never eat her food. If she went away and he became hungry, there would always be some smelt on the porch ready for him to eat.

One morning he woke up and found her gone. He was alone. He remembered that the girl had also told him never to look under the mat across from their bed, even if she was gone.

When he became hungry he went out to the porch, found a dish of smelt, took it inside, and ate it. While he was eating he heard a thud outside. Then the girl came in.

When she entered she was hot, short of breath, and panting. He asked her where she came from. She answered that she had been to where she usually went.

He said to her, "I get tired of staying here. I don't even go outside."

She answered that if the weather was good in the morning, she would take him outside.

And so it went on. The girl would be away often. Sometimes she would be gone overnight. Sometimes she would be away for two nights.

When she began doing that he became angry. So, when she returned, he started to fight with her. He would quit only when he got tired.

*Smelt have little or no fat. Thus it is possible to eat a lot of them and still grow thin.

Kiitaun-gguq imna kemgiutuq. Caqerluni ayallrani inerquutek'lalIri imkut curut aciat ikirtellinii. Tangllinii yuut enritnek atlirluteng, taukut tupigat aciat. Qamiqukuyugnek ilaluteng. Tua-i patuluki uitallinilUni.

Kaingami nererraarluni taqeqanrakun cakemna itqili, itertuq-ggur-am tua-i kiiryugluni.

Itrami nunullinia piluku, "Inerqularamken-ggem ikegkut paqnakqaasqevkenaki paqnakellrullinikten tua-i waniwa."

Pillinia, "Paqnakeksallkenka-wa nallukenka ikegkut ika-i cururraat piksallkenka."
Taum neviarcam pillinia, "Atam meciralriaten! Tamana pillren tangerqerru!"

Maaten pilliniuq man'a aurneq qeralria ikavet curunun. Tua-i pillinia, "Aren! ima tanem ernermi paqnakvakaamki ikegkut tangellrukenka. Clin agkut yuut enrit caknaluki ikani uitavkarciki?"
Taum kiuvkenaku neviarcaraam, pivalagaluku pingaartelliniluku. Pivallagarraarluku cingqallinia akitmun taukut curut tunglitnun, cingqaani taukunun tut'elliniuq tuc'ami ayuqucia man'a uqamairtelliniuq.

Aciminek-llu nangteqsaaqellria pilliniuq elimInek arturyagutellinilria. Tuani tua-i uitaluni neqkitaqani taugaam ner'aqluni.

Tuani-llu murilkurallrani kanerpagyaurtellinilria egaira pikna, tuamta-llu pilnguami urugyaurrluku. Kituani unuakumi yukutarteqerluni tamana qllu egaleq ciilerpallaksuaryaurtuq. Tuaten ciilercaurteqanrakun tuaken aciminek maknanrilliniuq. Maktelangermi taugaam natermun atrallerkani capeqsagulluku.

Caqerluni tupalliniuq egaleq tua-i pikna qinuaraunani. Tauna-am tayima alpaa cataunani. Tua-llu akerta quyigiuraqertelluku ciilerpalla'artelliniuq pikna egaleq. Ciilerpalla'arqaartelluku qakemna qanlliniuq, "Waqaa, qaill' tua-i tayima pia? Wall'u-qaa ak'a tayima tuquuq wall'u-qaa tua-i tuquksaicaaquq."

After some time he grew skinny. One day when the girl was away, he looked under the mat where she had told him not to look. He saw that there were human bones under the grass mat along with human skulls. He covered them up again and stayed inside.

When he got hungry he ate. As soon as he finished eating, she came in hot and tired.

She scolded him saying, "I told you not to look under that mat. I see that you have."

"I have not looked under it," he replied. "I don't know anything about that little mat over there. I have not touched it."

The girl said, "You stand there and deny it! Look and see what you've done!"

He looked down and saw a trail of white vapor going across to the mat from where he sat. So he said, "Oh! I remember now. Today I became so curious I went over and looked. Why are you keeping those human bones? What are you going to do with them and why do you keep them over there?"

Instead of answering, the girl started to push him around. She pushed him over toward that mat. He landed on it and all of sudden felt very heavy.

He was in pain as he lay there, but he realized he was too weak to move off the mat. So he stayed where he was, eating only when she gave him food.

As he watched from where he sat, he saw that a heavy frost was beginning to form on the window. After some time the frost began to melt. The sealgut on the window, which was damp for a while in the morning, would then dry out and begin to crackle.

After all these things, he could not get off his mat. Even if he sat up, he did not have the strength to move about on his own power.

One day he woke up and saw how very quiet the window was. When the sun climbed higher, the window began to crackle. The he heard a voice outside saying, "Hello, how is he doing now? Is he already dead. Or is he still alive?"

Kiullinia, "Tuquksaicaaqua, taugaam tang ayuquciqa man'a uqamairutuq."

Maaten piqalliniuq neviarcarqeytaar pikna. Egalrem-llu pika-i kangiraa ikirrluku. Pillinia taum neviarcam angayuqaagkenun kankugnun qivrukvakaan'gu waniwa ikayuaqatarniluku.

Pillinia cali, "Augna tang ava-i aipan waten angutnek tamaavet itrutaqelria tuani tua-i tuquciraqluki, tuquaqata tuani uitataqluki enrit tamaa-i acivni uitaut. Tamaa-i tamakut angutet uiksaguliuki itrut'lalri tamaavet. Waniwa tua-i ikayuayarturluten ullagamken."

Kiullinia, "Kitak tua-i wanirpak piyugngakuvnga iteryugngakuvet, anucartuqernga." Taum pillinia, "Arenqialngua-wa, tamaavet enemun qunguungan itercligatua taugaam unuaqu, uyu'urqa-llu aqvaciqamegten.

"Tayima imna aipan tekiskan ataku kapialuten piqaqiu tuquvailegpet ellacugnimek narqeryugluten. Tua-i keggavet pikaten imarpik caugarrluku aqumluten kumakiisqeniartuten.

"Imarpiim qulii kiarqurniaran amirluarmek, tangerquvet, piniaran tuquvailegpet kat'um amirluaraam acian neqtaanek nertullerpenek neryugluten. Tauna tua-i kiingan taugaam caperqelaraa.

Unugpak wangkuk ella carrirciqapuk, unuaqu tua-i niiskaten aqvaciqamegten uyu'urqa-llu.

"Ayagnarianga. Tekiskuni nallungaitaa taillruciqa, apeskaten pikiu, kanguruaq pikavet mis'arriuni qairiallrani, ayuqniarluku qalarutellruniluku, ellami uitangucia, natmunllu ayagyullranun ayagacia. Tua-i anguvailganga ayakatartua."

Tua-i egaleq patuluku tayima ayalliniuq. Nutaan tamatumek umyuaqegcinga'arriuni uitalliniuq.

Ak'arraurrnerakun itliniuq tauna neviarcar. Itrami nunullinia camek kingumini inglulirluku qanerturallrucianek.

He answered, "I haven't died, but I feel very listless."

Then he saw a very pretty girl looking in the window. As he continued to look, she removed a corner of the window. The girl said that because his parents were suffering a great deal at his loss, she was going to try and help him.

She said, "That girl you are with brings men in there and leaves them to die. Their bones are right there under you. They are the men she took as husbands and brought in. I came here to try and help you."

"All right," he answered, "if you can, do it now. If you can, come in and get me out."

The girl said, "Oh, that's not possible. I cannot go into this house because it is a tomb. But tomorrow my younger sister and I will come and get you.

"Tonight when the girl who is with you comes back, tell her very earnestly that you would like to smell the outside air before you die. When she takes you out, sit facing the ocean and ask her to look for lice in in your hair.

"Watch the space above the ocean very carefully for a small cloud. When you see it, tell the girl that before you die you would like to eat some fish from under that cloud, the way you used to. That is the only place it is difficult for her to go.

"All night tonight my younger sister and I will clear the sky so that tomorrow, if she listens to you, we will come and get you.

"I have to go now. When she comes back she will know that I was here. When she asks you about it, tell her that a snowbird landed here and sang. That you talked to the bird and wished that you were like it, free and able to go wherever it wants. I have to go now before she catches me here."

She covered up the corner of the window and left. He sat there with pleasant thoughts going through his mind about what had just happened.

Some time later the cruel girl returned. When she came in she scolded him and asked who he was talking to while she was gone.

Pillinia, " Camek tuall' waniwa inglulirlua qalarciiqsia ellamun anesciiganii?"

Kiugaa, "Atam meciralrlaten! Tamana tangerqerru!"

Maaten-am tanglIinia puyuqegtaar man'a atralria pikaken egalermek. Man'a-wa-gguq cali puyuq tunguluni tamatutun ayuqevkenani pikavet mayulria.

Pillinia, "Aren! Ernermi ima tanem kanguruaq pikavet miil'uni qalrialirani, qanerturauskeka ayuqniarluku elliitun piyugyaaqlua ellami."

"Naklang elpet!" Taum pillinia, "Cunawa tauqtam kanguruam nunurteskiiten!"

Neqkicani nererraarluni pillinia qarulluku, "Aling, tua-i tang unipiiqnii unuaqu ella assiqan nayuqaqia, tua-i tang kiirrarma uitalngungelrianga maani enem iluani.

"Tuquvailegma tang unuaqu anqauteqaqia atakuyartumi, maantelngunglaryaaqellrianga tang, cali itrutniarpenga."

"Kiika tang tua-i ilumun," kiuliinia. "Unuaqu anuteqerciqamken ellamun."

Inarcamek qavarciigatliniuq anllerkani umyuaqluku, quyaluni.

Unuaquan atakuyartumi pillinia, "Qaku-mi tua-i anuteqatarcia, tang tua-i tuquvailegma, ellamek narqeryugyaaqellrianga."

Taum pillinia, "Ilumun anuteqernaamken tua-i tuquvailegpet ellacugnimek narqerniartuten."

Anucani pilliniuq ella tua-i tanqigcenani, avairluni quunirluni, nunaniqluni cakneq. Aqumelliniuq imarpik caugarrluku. Imarpik tua-i quunirluni cakneq.

Nunai-llu kana-i alaunateng, puyirluteng nunaniqluteng cakneq. Pillinia, "Kumakiqernga tang qamiquqa ungilagpakartuq."

"Who would I be talking to?" he said. "I cannot go outside!"

She answered, "You stand there and deny it. Look and see what you have done!"

He looked and saw a very fine wisp of vapor coming down from the window and another wisp of vapor, darker than the other, going up to the window.

He said, "Oh! I remember. Today when a snowbird landed and sang by the window, I talked to it. I wished that I were free like it."

"You pitiful thing!" she said. "So it is that old snowbird that made me scold you!"

She gave him some food. After he ate, he said to her sweetly, "Oh please don't leave me alone so much. Tomorrow, if the weather is fine, stay with me. I am tired of staying all by myself inside this house.

"Before I die please take me outside, tomorrow around sunset. I am getting very tired of staying inside. Then you can bring me back in."

"Okay sure." she answered. I will certainly take you outside tomorrow."

When they went to bed, he could not sleep. He was so excited and happy about going outside.

The next day around sunset, he said, "Well, when are you going to take me outside? You see, I would like to smell the outdoors before I die."

She replied, "Yes indeed, I'll take you out, so that before you die you can smell the outdoors."

When she took him outside, he saw how bright it was. It was very calm and very pleasant. he sat down facing the ocean, which was very peaceful.

He could see his village, the smoke coming out from the houses, and it looked very good. He said, "Look for lice in my hair because my head is very itchy."

Kumakiinanrani kiarqurallinluq imarpiim qullinun. Piinanermini pilliniuq, camai yaaqvani amirluarmek tangliniuq. Aarrarrarraarluni pilliniuq, "Waniwa-kin kat'um amirluaraam acian neqtaanek taryaqvagmek nertullemnek tuquvailegma nerqaqerlii,"

Taum kumakinermek taq'ertellinia, mangelkicugtenga'artelliniuq.

Mangelkicugtenga'arcan pillinia, "Waqaa, qaill' pisit? Akngiallagtuten-qaa?"

Kiullinia, "Tauna tang tua-i kiingan caperqelaamku iluteqaartellrianga. Taugaam unuaqu tuaken neqkarpenek aqvacliqamken tuquvailegpet."

Tuall' pillinia, "Tua-i amci iternaurtukuk qerruyirgkiinga tang ellamecuilama." Iterlutek inartelliniuk.

Unuaquan tupakataaralliniuq, merpallaralria camna. Iimi inglua uigarruku pillinia, ervuqalria kan'a. Pikna-ll' egaleq pillinia tanqigiarallinilria pika-i. Taqngami tayima tauna ervuqarraarluni upluni anlliniluni.

Akerta quyigiuraqertelluku niugglugpalla'artelliniuq qakemna, piqalliniuq pika-i imna tauna neviarcarqegtaar allamek ayuqminek airparluni.

Pilliniuq tauna, "Waqaa, tua-i-qaa cali unguvaqtaryaaquten?"

Kiullinia, "Tua-i waniwa cali unguvaqtarturtua, tayima imna ayallruuq amirluaraam acian neqtaanek aqvalluni."

"Kitak tua-i piyugngakuvet anutnaamegten."

Atrarcilliniuq uskuragnek, taukuk ullaglukek pinertutacirramitun aurrluni at'elliniak. Ac'imariqercakek cayugluku antelliniluku.

Ancamegnegu pilliniak, ulpiartaaresqelluku tallimarqunek, tegulayunaitniluku. Tua-i pingnaqluni ayagarrluni pitacirmitun ulpiartelliniuq. Ulpiarqaarluni tallimarquneq mernuqerrluni anerteksaaralliniuq taqsuqluni cakneq. Maaten pilliniuq ayuqucia uqigliqertellinilria.

While she searched for lice, he watched the space above the ocean. Then, far away over the ocean he saw a small cloud. Sighing, he said, "I wish I could eat some king salmon from under that small cloud the way I used to before I die."

The girl stopped what she was doing and started sobbing.

"What is it?" he asked. What is the matter with you? Are you suddenly in pain?"

She said, "That is the only place I have apprehension about going to. That is why I became upset. Nevertheless, I will get you some food from there before you die."

"Well, let's go in the house now," he said, "I am getting cold because I am not used to being outside." So they went in and went to bed.

The next day, as he began to wake up, he heard her splashing water. He opened his eyes and saw that she was taking a bath. Through the window he could see that it was just turning light. When she finished her bath, she got ready and left.

The sun was climbing in the sky when he heard a rustling sound outside. He looked up and there was the same pretty girl, along with another girl who resembled her.

The first girl said, "Hello, are you still alive?"

"Yes, I am still barely alive," he replied. "The girl has gone to get some fish from under that small cloud."

"Well then, if you can make it, let's get you out of here."

She let down a harness. With all the strength he could muster he crawled over to it and put it on. When it was on, they pulled him up and out through the window.

Once he was out they told him to do five somersaults, telling him he was too filthy to be touched. So using the last of his strength, he ran and did five somersaults. He became exhausted and out of breath. Suddenly he realized he did not feel listless anymore.

Taqsuqairucan taukuk teguluku evcualliniak, tua-i caarrlugmek kanvelliniuq. Evcuggaarluku pilliniuk amci ayagyugluteng anguqatarniluteng imumun.

Alqaan taum amalliniluku, amarluku ayautellinia. Maaten murilkelliniak tauna alqaa ayarungqellinilria. Imarmiucinrarmek cingilegluni. Uyuraa-llu tauna narullgilinrarmek ayarua cingilegluni. Tanglukenka-llu-gguq tamakuk ciukek ingkuk qamiqurlutek, keggutekek tua-i alingnaqluteng.

Amarluku tua-i negetmun ayalliniluteng. Nunat taukut negetruarrluki, pagg'un ellakun.

Ayakanratgun amna kingunratnek nepelkitliniuq. "Eqnarivakar, Qanikcarculiikuk, waten cuna-w' pinalutek picirkiuqtallrulriik akwaugaq. Uika tauna taitegu, uikenritartek."

Alqaan taum kiugartellinia, "Uikan-wa waniwa aqvau, uikenritarpuk."

Taunaurluq piyaaqelliniuq ciin apertuucirminek alingluni cali tegunayukluni.

Anguyarluqiliki-gguq cukamek, anguqataateng taum uyuraan kingutmun caugarrluni ayaruminek cingqallinia, cingqaani tayima nepaiteqaqili.

Ak'anun-am piqerluni cali ama-i qanlliniuq, "Unguvarpetek taqngaitamtek uika tauna taitegu."

Alqaan-am pillinia, "Uikan-wa tua-i waniwa aqvau."

Cali-am tua-i anguqataateng alqaan taum ayaruminek cingqalliniluku, cingqaani-am tua-i tayima nepaiteqalliniuq. Tayima-llu igtelliniluni camavet nunamun.

Ayagturaqerluteng mit'elliniut ena una, ketiini-wa qayak kankuk tatkimalriik. Cali-wa-gguq makut nillarat tuntut amiit.

Itliniut tuavet enemun, uitaqanratgun qakma tauna tekitelliniuq, migpak tull'uni enem qainganun.

After he had rested, the girls took him and dusted him off. He shed a lot of dust. Then they said they should be leaving before the girl caught them there.

The older sister put him on her back and so carried him away. He noticed that the older sister had a cane with a mink-head tip, while the younger sister had one with a weasel head. The front end of their snowshoes had mouths with ferocious looking teeth.

The older sister packed him on her back. They took off toward the north side of the village, traveling through the air.

They had been going for a short while when behind them they heard a voice, "Oh cursed be that Kanikchar! So this is why they played a trick on me yesterday. Give me back my husband. He is not your husband."

The older sister answered, "He is your husband, so come and get him. He is not our husband."

The poor man began to worry because she had let the girl know where he was. He was afraid the girl might get him back. She was catching up with them fast.

As she drew nearer, the younger sister spun around and jabbed her with her cane. After that, they did not hear her anymore.

After a long while, however, they heard her again, "I won't let you get away alive! Give me back my husband!"

The older sister answered, "He is your husband, so come and get him."

As she was catching up with them again, the older sister poked her, and again she was quiet. Then she fell to the earth.

After a while, their journey ended. They landed. There was a house nearby. On the river bank were two kayaks up on posts. There were caribou skins drying here and there around the house.

Shortly after they entered the house, they heard the girl outside. She had landed with a loud thud on the roof.

Qayagauiliniuq, "Qanikcaarculii, uika tauna taisgu, uikenritartek."

Taum kiullinia, "Uikan-wa tua-i waniwa iteriuten aqvau." Qakma-am qanlliniuq, "Eqnaqvagtak qamkuk uika taicugpek'naku."

Piuraqerluni alqaa anqertelliniuq tayima. Anqertelluku qakma pivallagangartelliniuk. Ak'anun pivkenani itliniuq tauna alqaa kiiryugluni taqsuqluni-llu.

Pillinia, "Kitak, paqesgu alikellren, alingnairutuq, yuunqiggngaituq."

Anluni pillinia enem qaingani enret makut qakimaluteng, kemgunateng-llu.

Nutaan tua-i taukuk tuani uqingcalliniak, aulukluku, pinirinatkaanun. Caqerluni aptelliniak, "Unkugmi qayak kia pik'lartakek."

Taukuk kiulliniak, "Wangkuk pikapuk. Cat makut maani uitairiit wangkuk pikapuk.

Assiriami taumek alqaanek nuliangelliniuq. Tamaanlluteng-llu uksuarpak uksurpak-llu. Kiagniaraan nulirran taum pillinia angayuqaak tangerrsuuciagnek.

Pillinia tangerrsularyaaqnilukek, taugaam nantellrak nalluniluku. Nulirran taum pillinia kuik cupkan ayagyugluteng paqlukek. Taugaam pillinia angyisqelluku ayagcuutekameggnek. Angyilliniuq, taqngamiu-llu tuntut amiitnek amirluku.

Taqngan uptelliniut ayakatarluteng ucilirluku tamana angyaq neqkameggneq, aklumeggnek-llu. Nulirran pillinia nuniini uitayukan tamaavet nunameggnun utercuumilnani, yugni uitauryuglutek. Tauna-llu uyurani unguvaqallermegni.

The girl cried out, "Kanikchar, give me back my husband! He is not yours!"

"He is your husband," she answered, "so come inside and get him!"

The girl answered, "Oh those cursed girls! They won't give me my husband!"

All of sudden, the older sister ran outside. Immediately there were sounds of grappling. Before long she came back inside, hot and exhausted.

Then she said to the man, "All right, go outside and see what you were afraid of. She is not frightful anymore."

He went outside, and there on the roof of the house were bones, bleached and without any flesh on them.

Then the girls fed and took care of him until he was strong again. One day he asked them, "Whose kayaks are those down there?"

"They are ours," they answered. "Everything around here is ours."

When his health was restored, he took the older sister for his wife. They stayed there the entire fall and winter. When springtime was near, his wife asked him if he would like to see his parents.

He said he did want to see them, but he did not know where they were. His wife told him that in the spring when the river ice went out, they could go and see them. But she told him to make a boat that they could travel in. He made the boat, covering it with caribou skins.

When the boat was finished, they got ready to leave. They loaded the boat with food and their belongings. His wife told him that if he wanted to stay at his own home, she did not care to go back to where they had lived. She wanted to stay where his people were, and with his sister, for the rest of their lives.

Ayalliniut ak'arrarnun cetuluteng. Nulirran pillinia nunai yaaqsinrirniluki. Unungraan carvanermun atertelluteng arulairpek'nateng qavaryugluteng angyami.

Tuaten tua-i pilliniut, tamaani qavarluteng. Tupagyartulliniuq pakemkut neplilriit. Uilluni pilliniuq nunaminun tekitellrullinilriit.

Tuavet qasgim kiakaraanun arulaillrullinilriit. Makluni, eneseng nallunrilamiu, angyarteng ketiinun agutelliniluku.

Tagluni eneseng pillinia can'get naumaluku, amiiga-llu cikvagulluku. Iterluni elaturramun niicugniqalliniuq, qamkuk qama-i yugpallaralutek.

Iterluni pilliniuq wani-wa imkuk angayuqaak. Aanii-llu arnarkara'urluurtelliniluni, aatii-llu angulluangelliniluni.

Maaten piak qurrutekek muiqaarlutek. Aatiin pillinia, "Qurrutek tang ciqicarturqavcikek, egmian uitavkenaci anlarci."

Pilliniak, "Cali-qaa ayaasqumaarpetegnga?"

Aatiin uyaquni mak'arrluki pillinia, "Waqaa, tekitutenqaa?"

Kiullinia, "Tua-i waniwa pinarianga tekitellrianga."

Nutaan taukuk angayuqaak quyaqalliniuk cakneq. Taum-llu qanrullukek cama-i nuliangellruniluni, taukuk alqaqelriik anirturtellregmi alqaanek.

Nutaan eniik tamana kitugtellinia, can'get tamakut carrirluki. Maaten-llu tauna elliraaraurluq pillinia angulluangellinilria.

Nutaan tamaani nunamini uitalliniut. Taumek-llu nuliami uyuraanek ilaluteng.

They traveled down the river for a long time. One day his wife told him that his village was not far off. She wanted to keep on going without stopping and to let the boat drift down the river. They could sleep while drifting.

So that is what they did, sleeping in the boat. When he awoke he heard people's voices. He opened his eyes and saw that they had come to his village.

They stopped a little ways upriver, close to the men's house. He stood up. Since he knew where their house was, he took the boat to the front of the house.

Going up to the house, he saw that tall grass had grown around it, almost covering the doorway. He went onto the porch and listened. He heard people inside.

He went in and saw that his parents were still there. He saw that his mother had grown old, and that his father was getting to be an old man too.

He also noticed that their honeybuckets were full. His father said to him, "When you come to empty the honeybuckets, take them right away and go out, instead of just standing there."

The son said, "Do you want me to leave again?"

His father then lifted up his neck from where he was lying and said, "Hello! Have you come home?"

He answered, "I came back because it was time for me to come home."

His parents were thankful and very happy. He told them that he had a wife, the older sister of the two girls who had rescued him.

He then cleared away the grass around the house. He also noticed the poor orphan had grown to be an old man too.

So they settled down in his home. His wife's younger sister also stayed with them.

ANGUN ATERTELLRA CIKUKUN

Marie Nichols-aam qanemcia Kassiglurmium

Una-gguq yuk qagaani Naparyaarmiuni up'nerkami uptellria imarpigteqatarluni. Upingariami ayallinilui.

Ayainanermi unuani tamaani cikum qaingani qavartallinilui tupiganek uqruta'arluni.

Maaten-gguq uituq akerta pitellinilria. Piqerluni-gguq niituq yaquleyagarmek qairialriamek uqrutami qainganek. Qairiallran kinguqvaarlini nererraarluni nangertellinilui. Kiarcami-gguq maaten piuq atertellrullinikii, nuna-llu tayima tangernaunani.

Arenqiatellagluni umyuarteqliniuq aug'umun yaquleyagarmun elpengcallruyaaqsukluni qecuutellermini.

Qaillun-gguq pisciigalami tuani tua-i cikumi uitallinilui. Kiituani tauna cikuq uitavia mikliriuq. Angellruyaaqellria qecuutellrani.

Neqkairucami qayani tamana neqkengillinilluku. Tua-igguq tauna uitavia cikuq mikliqapigtengillinilui. Pilnanermini aqumgarmi kavaqallinilui.

Uituq-gguq uitallra pektaitqapiggluni. Piqertuq-gguq tepellrullinikii, cluqerrani-wa-gguq ingrirpall'er. Tua-i-llu-gguq nunamun amllirraarluni kingyartuq aug'na qapnerriugpall'er atqerreskii. Uitavia qapuurtellrullinilria.

Ayumian en'akun ayallinilui. Tamana-gguq en'aq yuut tumaitnek tumlialui. Makut-wa-gguq taperrnarpallraat ellitun sugtutaluteng.

Ayainanermini pilliniuq nunat ingkut. Quyaqapiarluni nunat ullallinilui.

Nunanun tikitellrani, angutem ayagyuarluni ciuniullinilui. Nullrra-wa-gguq qingarluni. Tauna tukumi enilnun agnginanemegni murilkellinluq makut arnat inglumeggnun qelluggluteng tarritnaurtut.

THE MAN WHO DRIFTED ON ICE

by Marie Nichols of Kasigluk

There was a man in Hooper Bay who was getting ready to go to the ocean. He left as soon as he was prepared.

When it got dark, he stopped on his trail and spent the night on the ice. He used a grass mat as a windbreaker.

When he awoke, he found that the sun had risen. He then heard a bird singing on top of his lean-to. After the bird stopped singing, the man ate and then stood up. Looking around he found that the ice had broken and he was drifting. There was no sign of land.

Filled with alarm he thought to himself that the bird had tried to warn him when the ice broke.

Since he could not do anything, he stayed on the ice. Gradually it grew smaller. When it had first broken off it had been a huge ice floe.

Soon he ran out of food and began using the skin of his kayak for food. The ice floe kept getting smaller and smaller. As time passed, he fell fast asleep sitting down.

When he woke up, he noticed that the place where he was was very still. He found that he had beached, and there in front of him stood a huge mountain. Stepping on to the land, he looked behind him and saw that an enormous mass of foam was swiftly drifting away. The ice he had just been standing on had turned into foam.

He began walking along the beach. Everywhere there were human tracks. There was also beach grass as tall as he was.

As he was walking along, he saw a village ahead of him. he was very thankful as he moved toward the village.

When he arrived he was greeted by a young man whose wife was pregnant. On the way to his host's house he noticed that the women were walking with their bodies leaning to one side.

Tua-llu tauna aptellinia, "Ciin makut arnat inglumeggun qellugtat?"

Angutem taum kiullinia, "Aakiika-wa makut arnat qingalairiit uucetun, irniqataraqata pilagturluki aqsaitgun irnivkaraqluki."

Tua-i-gguq uitaluteng tamaani. Atakuaqan pagken enem mengliinek, angun tauna nuussirpall'ermek atrarciluni yuvrirnauraa ipegtassiarluku. Atakut iliitni Tep'arriuaraam, yuut acillrulliniatni tepeira pitekluku, aptellinia tauna tukuni, "Cakiularcit taumek nuussirpall'ermek amta-li' atuyuunaku?"

Kiullinia, "Nulirqa-wa irniyungekan saskukaanek piiilairianga."

Tua-i-llu Tep'arriuaraam piilinia, "Kitaki kingunemtun pilauciacetun irnivkarniarqa. Nep'nguskaku qanruskia."

Cat iliitni pinarian kingunemini pilauciacetun irnivkallinia pilagpeknaku, inerquiuku-llu cakviuresqevkenaku. Alerquiiniluku-llu allat qingairiit arnat ayuqucirtuusqelluki irnivkallruciatun.

Piqerluteng yuut qanngartelliniut Tep'arriuarmun irnivkarniluku tukumi nulirra pilagturpeknaku.

Uitanqegcipiariuni-gguq uitayaaquq, caqeriuni-am ellametiermini niitelliniuq mikenguut iliit qanercelluku "Up'nerkaq-gguq iqukliskan Tep'arriuar tuquciiqaat."

Arenqiatellagiuni atakuan tukuni qanrutliniluku. Taum tuai qanrutlinia ak'a nallunriilruyaaqniluku taugaam qanruteksaitniluku.

Piinanermeggni tukuan qayarkitliniluku agciutmek-llu ayauiluki-llu kuicuarmun yaaqvaarni. Qayaa-llu tamana eliiliniluku taperrnarpaiiraat akuliitnun, iirluku. Qanrutlinia erenrani ayaasqevkenaku taukunun yugnun malirqaurluku tuqutnayukluku.

Ingrimun mayurlutek tukuan taum negeqvaq cauluku pillinia tamaani qaliriiarniluki paugkumiut.

He asked his host, "Why are these women walking bent to one side?"

His host answered, "Well, these women got pregnant, like my wife here." When they were ready to give birth, their stomachs were operated on to take the baby out."

During the man's stay his host used to take down a huge knife during the evening and check to see if it was sharp. One evening Tepakluk*, who had been given this name by the people in that village, asked his host, "What are you planning to do with that big knife? You never use it."

He answered, "I am preparing an instrument for when my wife is ready to deliver her baby."

Tepakluk said to him, "All right, tell me when she goes into labor so I can deliver her baby the way they do it where we live."

Some time later when the time came for her to have the baby, he delivered it without operating. He instructed her not to work hard for a while. He also asked her to instruct the other pregnant women on how he delivered her baby.

Pretty soon the people started saying that Tepakluk had delivered his host's baby without an operation.

Tepakluk lived quite peacefully until he went outside one day and overheard one of the children saying, "When spring is over, they are going to kill Tepakluk."

Disturbed, he told his host what he had heard. The host said he had known this for some time but had not told him.

Eventually his host gave him a kayak and an oar and took him to a small creek some distance from the village. They hid the kayak in the beach grass. The host told him not to leave during the day, or the people might find him and kill him.

As they walked up the mountain the host looked toward the north and told him that he could see traces of the mainland in that direction.

*Tepakluk (in Yupik, **Tep'arriuaq**) means "the one who was washed ashore."

Atraan ununercirluni uitainanrani unkut qayat tekitelliniut. Yuut-gguq tamakut tarritelliniut yuarayaaqluteng camek-gguq taugaam nataqutenritut.

Nataqenrilamegteggu qanilliniut natmun tamallranek ak'a-llu tuqutellrunrilucirmeggnek.

Ayiita tua-i uitallinilluni unugnatkaanun. Tan'gerian-llu nutaan ayallinilluni kingunemi tungiinun.

Tua-llu tauna kingunermini nayagangqellrulliniuq angayuqerluni-llu Cataitellran nalliini angalkum, tamaani nuniitni, angayuqaak qanrut'lallrulliniak neqkuinermek atakuaqan qantaanun elliilaasqellukek.

Neqkuinermek-gguq qantamun piaqagnek tayima cataitnaurtuq. Tuaten piaqan angalkum angayuqaak qanrutnaurak qetunraak assirniluku taugaam naniuciinaku.

Piinanermeggni nunat taukut angutait kiagurcan kuvyalliniut. Kuvyainanratni uaqlikacagiit qayagpalliniut, "Kukugyarpak tut'uq." Kingunermini Kukugyarpagmek atengqelliniluni.

Kuvyalriit-llu tamakut kiatmun qaneq tamana ayagcetliniluku.

Nayagaan taum ellametarallermini niicamiki itqerrluni angayuqaagni qanrucaaqellinikek ukverpeknatek. Pilliniak, "Niicecurlalliketen-wa taryaqvak tutnillikiit."

Nasaurluq tauna aguagcaaqerraarluni anluni cenami utaqayarturluni.

Tua-i-llu tauna Kukugyarpak kingunitliniluni assirluni cavkenani.

After going down the mountain, while Tepakluk was waiting for it to get dark, some kayaks arrived. The men looked around but did not find anything.

When they could not find him, they wondered where he had disappeared to and why they had not killed him sooner.

When the men left, he waited until nightfall. When it grew dark he set out on his way toward his home.

At home he had a younger sister and his parents. During the time he was missing, the shaman in his village told his parents to place a little piece of food on his dish in the evenings.

When they placed the piece of food on the dish, it would soon disappear. When that happened the shaman would tell his parents that their son was alive and well, but that he did not know where he was.

Some time later, when summer arrived, the men of the village were fishing. As they fished, the man farthest down the river began shouting, "Kukugyakpak has returned!" Tepakluk's real name was Kukugyakpak.

So all the people who were fishing started shouting the message all the way up the river.

While she was outside, his sister heard the message. She ran into the house to tell her parents, but they did not believe her. They said, "Maybe you misunderstood. They probably said, 'The king salmon* has struck."

The girl insisted, but in vain. So she gave up and went down to the beach to wait.

Soon afterwards, Kukugyakpak reached home. He was in fine shape.

*In everyday Yupik **Kukugyakpak** (his name) might be misunderstood for **taryaqvak** (King salmon).

PICIUVKENANI UINGULLEQ
Mary Black-am qanemcia Kangirnarmium

Nukalpiaq-gguq tauna uitaaqellria, kuigem ceniini. Kiimi yuuluni. Pavavet tuntunek pissuraqluni. Unavet-llu imarpigmun issurissuraqluni.

Tamatum-gguq kuigem palqviini penartangqerrluni. Tamaavet ayagaqami tauna penaq ciumutmun taquami ilaitnek unisvikuralaraa.

Tamaani nunamini uitaaqelliniuq, cali pissuiri arenqigaqluteng. Caqat illitni ayallermini-am tauna penaq unisviklinia taquami illinek. Utercami, nererraarluni inarrluni.

Unuaquan makcami, ellamun anluni yuqertelliniuq. Ellagguq tua-i qakemna quunirluni, anuqaunani. Yuqerrnginanermini, camek imumek niitenga'artelliniuq. Niicugniqalliniuq, cakemna kuigmek atulria. Arnam erinakluku.

Up'artelliniuq, paqnaluku. Ayalliniuq tungiinun. Igvaraa qipnerkun, tuani imumi penarrarmi yuk ua-i atulria.

Aturraarluni-llu, taqngami "ui"-rluni ellu'urrluni, erinii tua-i akngirnaqluni cakneq, tuaten-gguq wanirpak, allamek mayurluni aturraarluni ellu'urtaqluni.

Ayumian, tangvaggaarluku, cenakun ullagaa. Maaten canimellia, qelemluni atulallinilria. Tekitqapigtevkenaku, kiakaraanun, arulairluni utaqallinia. Tua-i-am atulliniuq:

Aa-ii-yaar! Aa-ii-yaar! (pulengiluku qulerqunek)
Ingrim pik'um! (malrurqugnek)
Sayarani-rri anglaniungaa! Rraa-ii-yaa!
Aa-ii-yaa-rraa! Aa-ii, aa-ii!
Ui-i-i-i-i!

THE UNFAITHFUL HUSBAND
by Mary Black of Kongiganak

There once was a young man who lived near a river. He was in the prime of his life, and he lived all by himself. When he hunted, he would go inland for caribou and down to the ocean for seals.

Near the mouth of the river, there was a cliff. Whenever he came to that cliff on his way out to hunt, he would always leave some of the food he had brought along near the cliff.

He continued to live in that area. His hunting was always successful. Once when he went out hunting, he again left some of his food near the cliff. When he returned home he ate and went to bed.

When he got up in the morning, he went outside to relieve himself. The weather was calm and no wind was blowing. Suddenly he heard something. He listened. It was someone singing downriver. It was a woman's voice.

Quickly he prepared to investigate. He made his way toward the sound. When he came around the bend, he saw someone singing on the cliff.

When she finished singing, she "wheed" down the cliff! Her voice was very shrill and it hurt his ears. She kept it up for a while, climbing back up the cliff, then sliding down again when she finished her singing.

After observing her for a while, he began to approach her, walking along the shore. As he came closer he noticed that she closed her eyes when she sang. Not wanting to get too close to her, he stopped a short distance upriver and waited. She began to sing again:

Ay-yi! Ay-yi! (repeat ten times)
Oh mountain on high! (repeat twice)
I'm having fun on Mount Sayak!, Yi, yi!
Ay-yi! Ay-yi-yi!
Wheee!

"Ui"rluni-am tuaten ellu'urtuq, ciutek akngirrlukek. May'uqercan, pika-i qelemngan, ullakanirluku ciunerkaani utaqaa.

Tuani-gguq tangraa atkugluni allayugnek, tuarpiaq-gguq atkuin melqurri kanqai. Nutaan-llu waten ayuqellrianek atkugnek tangerrluni. Nuyani paivet tunuminun qillengqaluki.

Aturraarluni-am yuarutni iquklicamiu ui-irluni-am ellu'urtelliniuq. Ellu'urcan akngirqengermi eriniinek, ciunranun piluni teguleraa. Tauna tang tegulengraani uitakili.

Uitiin pillinia, "Alingnaqvaa-ll', ellami-llu yugtangqelaryaaqellinivaa."

Taum pillinia, "Arenqiapaa-ll' nukaipaiyaurluuq usuuq, neqkaqsugnailkemnek, nerevkarpakalaavnga waniwa tangercetellrianga, quyavkarpakalaavnga."

Taum angutem pillinia, "Aling arenqiapaa, usuuq, waniwa-qaa itraulluten aipaqsukumken qessaciquten?"

Taum arnam pillinia, "Aren, qessayugnauni maligcuumaamken! Nak'leklaryaaqngamken kituqetaarpaka'arqavet, kiirrarpet." Angutem kiullinia, "Kitak, tua-i maligcugngakuvnga itrarnaurtukuk."

"Aling, ataki, kakiviigka aqvarraaqernaugka. Maligglua-ll'-am neryarturraaqanrilnguten, nererraarluten itrarniartukuk, maliklunuk."

Maligcuani-am tauna arnaq qanemllukarluni, may'uqreskili cukapiarluni. Ellii-llu kingunrakun mayurluni, pika-i utaqaluku.

Maaten tekitaa, penam tamatum engeliini ikirtuqat ukut, tupigat. Itertuk, ena man'a tanqigcetkacagarluni, iqaitkacagarluni ilua, nunaniqkacagarluni.

Ayumian, qavaken qantamek atrarciluni ciuqerranun ellia, akutamek imarluni tan'gerpalegmek. Ner'uk, akutaq imna neqniqluni, tunurnek avungqerrami.

So she sang "Wheee!", as she skidded down and made his ears hurt. When she climbed back up and closed her eyes, he moved closer to where she would slide down and waited for her.

The first time he saw her clearly, he noticed she wore a different kind of parka, which was very beautiful. It seemed as though the ends of the fur were frosted. It was the first time he had seen a parka like that. She had her hair tied at the back of her head.

After singing again she said, "Wheee!" and slid down. As she slid down, even though her voice was hurting his ears, he moved in front of her and grabbed her. She did not try to get away.

When she did not try to escape, he said, "Oh my goodness! So other people do exist!" "Oh you poor young man!" she said. Since you have always brought me food I would not have had otherwise, I am letting you see me. Also because you always make me thankful and happy."

So the man said, "Ah! If I take you home to be my wife, would you go?"

The girl answered, "Well, gosh! Would I be willing to go with you! I have felt sorry for you always going off by yourself."

"All right," the man said. "If you can come with me now, let us go back."

"Oh, let me get my sewing basket first. Why don't you come with me and have something to eat. After you eat we can go upriver together."

He wanted to go with her. As soon as she finished speaking, she quickly climbed up the cliff. He went up after her while she waited for him.

When he reached her he saw a door on the side of the cliff with grass-mat curtains. He went in and saw that the house was very bright, very clean, and very pleasant to be in.

She took a dish down from the shelf and placed it in front of him. It had Eskimo ice cream with blackberries in it. They ate. The food was delicious, for it also had caribou fat in it.

Taqngamek anlutek, qayamun atrarlutek. Alrapakluku tauna arnaq ayagtuk.

Tuakenirnek, aipaqsaguarrlutek, taum-llu arnam mingqaqluki aturai, atkululuku, piluguliluku tuaten. Tauna imna nukalpiayaurluq qacigartuq. Pitai-llu taum nulirran aulukiangarrluki.

Ellminek pingnaqenriqercamiki, nutaan cumiggluni pissualliniuq, tengruluni. Tauna-llu nulirra uitaurpeknani canek caliaqluni. Iqvam-llu nalliini naunrarnek cumertaqluni piuciquluni.

Tuamta-llu qingalliniluni, pinariani an'uq tan'gaurluq. Quyalutek taumek irniamegni cakneq pilliniuk. Aanii-llu tauna uini ayangraan alianiunriqerrluni, taumek irniaminek aipanga'arcami. Qalarutaqluku mikengraan.

Ayumian caqerluni tauna uinga tuntussullermini unukiliu, tayima tekitevkenani. Unuaquan taugaam tekilluni. Cunaw' imna tuaten, avagagami qavartaryaurrluni.

Kiituan qavartaliri amlleriinangut, iliini pingayunek, wall' cetamanek-llu qavartaryaurtuq. Tamaani-llu aklui kitukcaraqamiki, pinaurai allam makut kelui, elliin kelukevkenaki. Taugaam camek qanrucuunaku. Piqerluni, ayagpakarluni, tayima tekitevkenani.

Tua-i tayima tekitenrilan tauna-llu irniani kiirarrmek uitalliniuk, uksurpak. Up'nerkaan miiqerraqertelluku, uptelliniuq ayagnalutek. Umyuangellruami tumngekunek ayagnalutek. Issracilliniuq angtuamek, ivrucinek-llu atauciingunrilngurnek pililuni, qaspiluni tuaten.

Piyunarian, unuakuarmi makcara'alutek uptelliniuk. Tamakut aklutek atmaglukl, irniani qaingatnun elliluku.

Ayalliniuk, arulairlutek qaillukualliniuk natetmun ayallerkamegnek. Uivaarluni, qanertuq, "Ukatmun ayakumnuk tekitnaciarciqukuk, yaatmun taugken ayakumnuk, tekicara'arlunuk." Tamaatmun ayalliniak.

When they finished eating they left and went down to the kayak. She sat behind him as they returned.

They were together from that time on. The woman sewed his clothes and made his parkas and mukluks. The poor young man was relieved of these tasks. She even took care of his catch.

Since he did not have to worry about his catch anymore, he hunted more diligently. His wife was never idle. She kept busy with different things. When the berries came out she gathered some and stored them.

Eventually, the girl became pregnant. When the time came she had a baby boy. They were both very happy for their baby. The mother was not lonely anymore, even when her husband went out, because she had her baby as a companion. She talked to him, little though he was.

One day when her husband went out hunting for caribou, night fell and he did not come home. He did not come back until the following day. And so it went on like that.

He began to overnight when he went out. Soon he started being gone for three or four days. When she mended his clothes, she noticed someone else had been sewing them. The stitches were not hers. However, she said nothing. Then one time he left and did not come back.

Since he did not return, they stayed by themselves all winter long. In the spring, after the ice and snow had melted, she prepared to leave with her baby. She had planned to leave when the trail was good. She made a large backpack. She also made several pairs of waterproof mukluks and several raincoats.

When the trail was good, they arose early in the morning and got ready to leave. She packed their possessions on her back and put her baby on top.

They started out, but she stopped to figure out which way to go. Going around in circles she said, "If we go this way, it will take us a long time to get there, but if we go that way we will get there sooner." So they took the second way.

Cunaw' imna kiagpak ayallerkamegnek iquirilutek, Ayangelliniuk kiagpak qavartaga'aqlutek.

Uksuaryartungqerluku, tan'geriyaurteqerluku, kuigem painganek tekituk. Piuq-gguq kuigem tamatum paingani, cat makut yuut pillrit, muragkiullret-llu nutarauluteng.

Ayumian mimernanek pitangqellinian, uqrani uqruciuqerlutek, tuani qavartaqilik. Qasperegnek all'uni, manuminunllu irniani piluku qavaqilik. Qavainanermini, ulluq epsalngukacaarluni. Cunaw' pulluni qavallinilria. Qessanayullagluni, makluni pilliniuq, irniani tauna nilirullinikii qavamini, ak'a-llu tuqu'urlullrullinıluni.

Nakleng! Qivruksaaqluku cakneq, qiaqcaaraurlulliniuq. Qiaqcaararraarluni taqngami, nuna elallinia, maqarqelluku canegnek evegtarluni, qasperegminun imgulluku, ellillinia, patuqaarluku-llu muragnek qallilirluku. Ayaruminek-llu ulmi tugranek naparrvikluku canıa.

Taqngami, kuik asgurluku ayagtuk. Ak'anun ayagpeknaku atakuyartungliniuq. Tuani irniani munarcaarluni ellillruamiu, tuancimaqallrulliniuq.

Tan'geraarangqertelluku piqertuq, nunarugaat kiugkut qasgiat-wa kia-i qukami nallunaunani.

Ipesnganruarteggun itraaralliniuq. Maaten-tang piuq enetangqellinilria allakaqaumaluni, enet yaakariltni. Tekicamiu elaturramun itrami piuq qimugkauyar una petuumalria.

Itran qilungartaa taum qimugkauyaraam. Qilungarcan, qamna arnassagauluni qanertuq, "Arenqiapaa, tutgarrluung, cakemna qimugkauyara'urluun, qakemkut-am tan'gaurlullraat pingciqaat aqvau."

An'uq tang, yun'erra'ar una, kanaqlagnek atkugluni, tangvauraqarraarluku itrami, qama-i qanertuq, "Maurlurluu, tangerrluku tang arnaq ugna ukut-llu nunat ilakevkenaku, allanruluni elaturrami."

So it was that they took the first leg of their long summer journey. They traveled the whole summer, stopping only to sleep.

Toward fall, when the days started getting shorter, they came to the mouth of a river. She noticed some things left behind by people, like wood that had been worked on only recently.

Since there was a dead tree trunk there, she made a windbreak and slept behind it. She put two raincoats on and drew her baby to her bosom. There they slept.

When she awoke, she was suffocating for she had been sleeping face down. Filled with trepidation, she stood up and saw that she had slept on top of her poor baby and he had suffocated.

Poor, poor woman! She wept pitifully, feeling an acute sense of loss and sorrow for her baby. When she finished weeping, she dug a hole in the ground and lined it with some grass that she had picked. She wrapped her baby in her raincoat, and laid him there. After covering him, she put pieces of wood on top. Then she planted her walking stick beside him. It had been her husband's ice pick.

Having done that, she headed upriver. She had not traveled far when dusk fell. She had buried her baby carefully, and that had taken most of the day.

Just as it was getting dark, she saw a large village upriver. She could make out the men's house in the middle of the village.

Staying out of sight she made her way to the village. She noticed there was a house which was some distance from the other houses. Going up to it, she went into the stormshed and saw a puppy on a leash.

When she came in, the puppy started barking at her. When he started barking, someone from inside the house—it was an old woman's voice—said, "Oh Grandson, it's your poor dog. Those boys might start bothering it again. Bring it in.

When he came out, the girl saw that he was a young man wearing a muskrat parka. He looked at her for a while, then went back in. She heard him saying, "Grandmother, there is a woman on the porch who is not from this village. She is a stranger."

Maurluan qama-i pillinia, "Arenqia, nanikuairlarulliuq, patagmek itresqiu."

Itresqengani, itertuq arnassagaq ikna aqumgairia. Itran, pilliniuq, "Alingnaqvaa-ll'! Tua-i-llu allanertangqerpaa."

Pillinia, "Tua-i waniwa kiimetevkenii ayallruyaaqua irniama atii yuarluku. Uani tekiteqerlunuk irniaqa qavamegni epliniuq."

Taum arnassagaam pillinia, "Qayumi. Tua-i kiugna kiani nukalpiaq kingunengqerrsukiuku kamakela'arqa. Tua-i kia-i tekipakarluni maantengelria, alqaqellriit kiugkut uyuraatnek nuliarluni maantelairia."

Tauna tut'qaraurluni pillinia, "Kitak, neqkainek piu."

Arnaq tauna pilliniuq, "Aren, tua-i tang kainrilngua, uani nerqallruama, kaingekaaitua. Waniwa-qaa ukut atakumi qaill' piksaitelartut?"

Tan'gaurluum taum pillinia qama-i-gguq qasgimi yurartut.

Pilliniuq, "Ataki, wiinga-llu yuraryartuqernaurtua."

Ayumian matarrluni tuaken issratminek ancilliniuq atkukegtaarnek allayugnek assipianek tuar qaingat kanqai.

Upqaarluni, tuavet qasgimun itralliniuq. Tekicami elaturraanun itqanrakun, aug'na yuraryarturluni itellria, una-wa cali waniwa atauciq uitairia.

Itran tauna qamkut atuuskilitgu, cauyaulluku. Taqngan tuamta-ll' tauna uitalleq itqataan pillinia, 'Taqkuvet apeskatgen yurararkat nanguciitnek, pikiki ua-i-gguq atauciq."

Itran-am qama-i atuuskilitgu. Taqngan qama-i iliita aptelliniat, "Waqaa, nangut-qaa yurararkat?" Qam'un pillinii, "Ua-i yurararkaq atauciq uitauq."

His grandmother said, "Oh dear! It might be someone in trouble. Hurry up and ask her in."

When he asked her in, she entered and saw the old woman. As she entered the old woman said, "Oh my goodness! We have a stranger."

The girl answered, "I was not alone when I started out looking for my baby's father. We were a short distance downriver form here when my poor baby smothered to death while we were sleeping."

The old woman said, "Wouldn't you know! I suspected that young man had a home somewhere else. After coming here so many times, he finally stayed. He is here with a wife, who is the youngest of her sisters here."

Then she said to her grandson, "All right, get her something to eat."

But the girl said. "Oh, I'm not hungry. I've had a bite to eat, so I'm not hungry yet. Is there anything going on in the village in the evenings?"

The young man told her they were now having a dance in the men's house.

She said, "Excuse me then. I'll go and dance too."

Then, taking off the parka she was wearing, she took a beautiful parka from her backpack. It was different and very lovely. It looked as though it were frosted.

After getting ready, she went to the men's house. When she got there she went into the stormshed. As she did so, a girl entered the men's house to dance. There was still another girl there waiting for her turn to dance.

When the first girl went in, they started singing for her to the accompaniment of drums. When she had finished and the other girl who had been waiting her turn started to go in, the woman told her, "When you're finished, if they ask you if there are any more dancers, tell them there is one more."

When the girl went in, they started singing for her. When she was through, the people in the men's house asked her, "Well, are there any more dancers?" The girl outside heard the girl answer, "There is one more dancer waiting."

Atungarcan qamna itertuq yuraryarturluni. Itrami pilliniuq uinga kiugna atulria, caniani-wa kiugum arnam arenqialkii uyaqurrikun tuaten qell'uku piaqluku. Tangrramikek, nutaan umyugaa assiirtevsiartuq.

Taukut tang qasgimiut tangrraat uavet, aling, cakneq-lli ug'umi arnami assirpaa, atkui-wa allayuut, tuar uani kanqai.

Ayumian, taum uimi atuucaaqekiini pillinia, "Atuutenrilnga, wangnek aturlua yurarciqua, arenqiapaa-ll' nukalpialleraaq kiugsuug, tua-llu-wa imumi nanikualuten arenqiatellruiriaten. Cuna-wa waniwa nanikuayugnaunak, irniangekuvetllu cakevkenanuk unitnaluku. Cuna-wa tang tuaten pillinia-vet.

"Tua-i waniwa irniarpuk tekiucaaqellruaqa, taugaam tang, arulairaqamnuk, mernurlua cakneq arulailaama, nakleng mikelngu'rluq qavamni wii nigluku eptelliniaqa. Wangnek atuullua yurarciqua."

Ayumian qelemqerluni atungartelliniuq, yurarluni tuaten:

> Aa-ii-yaar! Aa-ii-yaar! (pulengliuku qulerqunek)
> Ingrim pik'um! (mairurqugnek)
> Sayarani-rri anglaniungaa. Raa-ii-yaa!
> Aa-ii-yaa-rraa! Aa-ii, aa-ii!"
> Ui-i-i-i-ii

"Ui"-llrani erini qukilngunaqluni akngirnaqluni. Uyungetmun, murugtetmun piyarpialria, tuar qasgiq man'a cingquksuarqili nunamek tuaten kaimurluni.

Tuamta-ll'-am cali yuarutminek atunqigtelliniuq pulengliuni. Yuarutni-am iquklican "ui"-qerluni uavet kaivagyaramun murukartuq.

Anqercami nacaqerluni, uavet imkugnun tutgara'urluqellriignun pitacirramitun aqvaqullinilluni. Elaturraanun itqercami nacairluni, taqsuqluni. Anerneni kitugian ayumian iterluni.

Taukuk tutgara'urluqellrilk uitainanragni itertuq kireskacagarluni. Itrami atkuni taukut yuuluki, imkunek tekitellermini atullminek, atelliniuq.

When the singing started, she went in to dance. When she entered she saw her husband singing. Beside him was a girl who showed affection to him. She would even put her arm around his neck. Although she had been angry, she now got even angrier. The men in the men's house looked at the woman and thought what a very beautiful woman she was. Her parka was different too, as though it were frosted.

Her husband was singing for her, but she told him, "Don't you sing for me. I'll sing for myself and dance. Oh you pitiful young man. You were desperate at one time, but you don't seem desperate now. You had a child whom you deserted. Now I see why you did it.

"I was bringing our baby here. But because I was so tired when we stopped, I slept on top of him and smothered him, that poor child! I will sing for myself and dance."

Then she closed her eyes and started singing and dancing.

Ay-yi! Ai-yi! (repeat ten times)
Oh mountain on high! (repeat twice)
I'm having fun on Mount Sayak! Yi, yi!
Ay-yike! Ay-yi-yi!
Aa-ri-yaa-raa aa-ii, aa-ii
Whee!

When she said "Wheee," her voice was very shrill and hurt their ears. When she bent her knees slightly, it seemed as if the men's house were sinking. It creaked and pieces of dirt fell from the ceiling.

Again she sang her song. "Wheee!" When it was over she jumped through the doorway saying, "Wheee!"

Then she pulled on her hood and ran as fast as she could to the house of the grandmother and grandson. Going into the storm-shed, she pulled off her hood. She was very tired. When her breathing eased, she went inside.

When she entered, the grandmother and grandson noticed she was sweating a great deal. She took off her parka and put on the one she wore when she came.

Piuq, "Nutaan kitak nerqerlii, neryugngariunga nutaan."

Tua-i neqkainek pilliniak, nerluni-llu. Pilliniak atakurpak anqetaaresqevkenakek.

Inarrluteng qavalliniut. Unuakuan makcameng tauna yun'erra'ar anqerraarluni itliniuq, "Arenqiapaa-ll', nunat tang imkut tayima, nunaunrillinilriit, naparyaita taugaam kapusngallrit kiimeng."

Taum tua-i arnam piunrillinikai yugtuumaita. Nutaan taukugni uitalliniuq, taumek-llu yun'erra'armek taum arnassagallraam pisqengatek uingelliniluni. Qakuani taunaurluq arnassagall'er tuqulliniuq ak'allaurrluni.

Tamaani uitarraarluteng uini tauna pillinia cangacaucianek elliin nunaminun upakuneng. Tamaani-llu nunallerni uitavkenateng. Irniangellrulutek-llu tamaani. Uingan pillinia nuniinun upagyukan upagciqniluteng.

Ayumian uksuaran cikuqami upluteng upalliniut. Ernerpak ayakilit, unukartelluku-llu nuniinun tekilluteng. Imna kiagpak ayallrak canimecaaqellinilria.

Tekicameng nem'inun iterluteng pillinia imna cali tauna akutaa ayuqucimitun ayuqluni. Tuaken nerrliniut tekiutarluteng.

Nutaan tamaantelliniut aliayugyugnaunani. Irnialingluni-llu, piyugngarilriit tuaten aipangluteng irniangaqluteng. Nunarpaurrluteng, yugyangluteng.

"Now I will eat," she said. "I'm able to eat now."

So they served her some food, and she ate. She told the grandmother and grandson not to go outdoors for the rest of the night.

They then went to bed and slept. In the morning when they got up, the young man went out, then came back in and said, "Oh, how unbelievable! The whole village is gone. They are all destroyed. All that's left is where the posts were!"

The woman had destroyed the village along with its people. And so she began living with the grandmother and grandson. Since it was the old woman's wish, she took the young man for her husband. Sometime later the old woman died. She was very old.

After they had been living there for some time, she asked her husband how it would be if they moved to her own place instead of continuing to live there in that old destroyed village. By that time they had a child. Her husband told her that if she wanted to move to her own place, they could.

So in the fall, after the freeze-up, they moved. They traveled all day. Just before nightfall they came to her place. Although the woman and her baby had traveled all through the summer, it really was not that far.

When she went into her house, she saw that the Eskimo ice cream was right there where she had left it. So they had some of it to eat.

And so they stayed there. She was not lonely at all. As time went on, she had more children. Her children married and had children of their own. They became a big village with a great many people.

ASSILRIA ANGALKUQ, ANNGAMACIQ
Mike Albert-aam qanemcia Tununermium

Ak'a tamaani, Nunivaami, nunatangqellrulliniuq malruinek. Aipait ungalalirnermi uitaluteng aipait-llu neglirnermi.

Ungalalirnermi angalkugtangqellrulliniuq cetamanek. Neglirnermi taugken atauciuluni aterluni Anngamacimek. Taukut nunat yuita tauna Anngamaciq kenkelliniat, naullugaqata kitugtelaateng assirivkarluki.

Tua-ll' cat iliitni qavarraarluni uitellermini qanemcitai ilani qavanguminek. Unuk-gguq qavangurturtuq amkut amaqliita, angalkuut taukut cetaman, ikayuqluteng tuquskiit. Qaillun-gguq anagviinani. Tuquyunrilkuni-gguq tuquyanricaaquq, taugaam cali tuqunrilkan taukut nunain ayagyuarit tuquciqlinilriit.

Tamaani tua-i arenqiirtullermeggni pilliniat, arenqiatniluku ellii atauciirrauniluku qagkut taugken amllerrluki ayagyuat. Tuquakata angayuqritnun kenekngaitniluku.

Tua-i Anngamacim ilani pillinii ellii tuqungermi canritniluku, taugaam alerqurluki tuqukuni erenret pingayun aturluki maqisqevkenaki maqiyungraata.

Cali-llu temni elegcesqelluku pilliniluki taugaam temni muriit qaingatnun ellikatgu neverrluku ellisqevkenaku.

Qanemriami tua-i taklara'atelliniluni. Pekcunrilan iliita pillinia ak'a tuqullinilria. Tuqullinian tua-i upyutliniat elegteqatarluku.

Ayagyuat muragkiurluteng. Upingariata nunat keluatnun ellilarilliniluteng. Muriit ellilalteng upingariata kumarqaarluki temii aqvaluku kenermun elliluku. Nayurluku ekualliniat qamllerurcan taugaam unilluku.

Tua-llu Anngamaciq tuquami tuquvigmun tekitelliniuq imkut makut ciungani tuqulallret. Ilait-gguq angnirluteng, ilait kanavirrluteng ilait-llu-gguq mecungluteng. Tua-i-gguq

THE GOOD SHAMAN, ANGAMACHIK
by Mike Albert of Tununak

A long time ago there were two villages in Nunivak. One village was located on the south side of Nunivak, the other on the north.

Now in the southern village lived four shamans. In the northern village lived one shaman whose name was Angamachik. The people of that village loved Angamachik, because he cured them when they were sick.

One day when Angamachik awoke, he told the people about a dream he had. He dreamt during the night that the four shamans from the other village were killing him. He had no way to escape. If he was not willing to die, he could live. But if he did not die, then the young people of his village would die.

During their discussion the people told Angamachik that he was only one person, but that the young people were many. If the young people started dying off, their parents would hate him.

So Angamachik told them that it would be all right for him to die, but if he did, they were not to take a steam bath for a period of three days.

He also asked them to cremate his body, but not to place his body on its back when they put it on the woodpile.

After talking to them he lay down. When he did not move, one of them checked and found he was already dead. When they found him dead, they prepared to cremate him.

The young men cut up some wood and piled it up behind the village. When the woodpile was prepared, they set it on fire and went to get the body. They placed it on the fire and stayed there with it until all that was left was ashes.

When Angamachik died, he went to the place of the dead and saw the people who had died before him. Some were happy, some sad, and some of them were wet. It is said that they were the way

tuaten kingunemeng pilauciicetun ayuqellinilriit. Kingunritgguq angnilriit angnirluteng, angniiluskait angniinateng caillu ilutequteku'urluki pikait mecungluteng.

Tamaani ilagarluki uitainanermini tamakut tuquliret, murilkelliniuq allamek tuqutangqellinilria. Paqnayuami tuqunqigtelliniluni.

Kinguqlirmun tuquvigmun tekitelliniuq ak'a tua-i imumi tuquliret tamaanlluteng. Ciuqlirmi-gguq tuqumi tan'gercetenruluni cali-llu kapianaqluni. Yuurmiulleq-llu nunarrlugmek yuurmiurnaqluni. Tua-i kapiangami quliiitnun mayulliniluni.

Uitarraarluni tamaani Anngamaciq utercungliliniuq kinguneminun. Tamakut tuquliret maligcugluku pilliniut. Akquurluku tua-i canek ayuqenrilngurnek nunulirturluku.

Piqerluni arnam uum ullallinia, cakneq-llu-gguq assirpaa. Taum arnam pillinia malikeqaasqelluni ellii, malikekani elliinun nulirqeciqniluni. Tua-i taumek nulirkaminek quyaqerluni uptelliniuq mayuqatarlutek.

Tua-llu tamatum nalliini Anngamaciq nayagangqelliniuq tuani nunani, erenret pingayuatni atakumi ellamun anlliniuq. Cavvluggnginanermini camek niicami kelutmun cauguq Angamaciq pingna pugumalria arnamek tegumiarluni quka'arrluku qesngaluku.

Nayagaan taum tangrramiu umyuarteqa'artelliniuq anngaminun tuqukuni utercungraan ut'rusngaitellerminek. Tuaten umyuarteqngami aluvliiulliniuq. Qiangan-gguq anngaa tauna-llu malini murrugtellinilutek.

Ataam tua-i tekitellinilutek tamaavet tuqumalriit nuniitnun. Maligluni mayurciigatliniami kiimi mayulliniluni.

Nunam qainganun qakvaami qasgimun atraiiliniluni. Itran ciunrin arenqianaku pilliniat nereksaitelira akaurrniluku camek tua-i cucuqurqiinek ap'risqelluku. Tua-i quyavikraar-

they were because of how the people who were left behind reacted when they had died. Those whose survivors were happy, were happy; those that were sad, were sad; and those whose survivors kept weeping for them were wet.

While Angamachik was with the people who had died before him, he discovered that you could die twice. Curious, he died a second time.

When he reached the second death, he found that those who were in the place of the second death were people who had died a very long time before. It was darker than the first place and extremely uncomfortable. When people breathed, they breathed in dirt and dust. Being too uncomfortable, he decided to go back up to the first place of death.

After staying there for some time Angamachik decided to return to his home. The people he was staying with wanted him to take them with him. They promised to reward him with all kinds of things.

Presently, a woman who was very pretty approached him. The woman asked him to please take her along. If he did, she would be his wife. Delighted to have her as a wife, he prepared to take her along.

At that time Angamachik had a younger sister in the village. On the evening of the third day after his death she went outside. While doing some chores she heard a noise. She looked behind her, and there stood Angamachik holding a woman around the waist.

His younger sister thought to herself, when she saw him, that when she died, even if she wanted to return, her older brother would not have taken her home. With that in mind she started to cry. As she cried, her brother and the woman began going down into the earth.

They arrived once again at the place of the dead. He found that he could not bring anyone along, so he went up again alone. When he reached the surface, he went to the men's house.

When he entered, the men greeted him saying that since he had not eaten for a long time, he could have his choice of what he

luki elluarrluni ciuniurucíminek pillinii cucukekminek waniwa ap'riqatarriiluni.

Pilliniuq nulirqellriik ukuk irniangenrrarautiignek mikelnguyagarmek neryugniluni. Qasgimiut taukut nepairtelliniut.

Piqerluni ayagyuat iliit nang'ertelliniuq qanrulluku-llu elliin taun piyugngayaaqniluku taugaam nuliami pisqenrilkaku pisciigaciiqniluku. Nulirra paqcesqelluku pillinia.

Nulirran uini pillinia qunukenricaaqniluku taugaam elliin irniaqniluku kenekluku caknek, aunracecesciigatniluku-llu. Uini tauna pillinia elliinun tuqulluku pisqelluku. Taugaamgguq arenqiatuq nakmiin yukluku tamarmek tuqucesciigataak.

Uinga tua-i qasgimun uterrluni Anngamaciq qanrutliniluku tamatumek. Anngamacim pillinia quyallruyaaqniluni taugaam tua-i pisciigatliniami unani cenami canek imkunek naunranek ap'rilliniluni.

Ap'rian yun'erraak malruk ayalliniuk tamakussurlutek. Naunrat apertuumalriit ekvigmi naumiita, aipaan atrartellinia ilavkugkun avuryarturcelluki. Amlleriata ut'rulluki angalkumun nerevkaryarturluki.

Uksuumainanrani atam cauyalangelria taun Anngamaciq cauyalnguaqami cauyani qemagtaqluku.

Piqerluni cauyarraarluni angutet tamakut pillinii, up'nerkarpak pissuusqelluki piyugtaciicetun ellamek alingeksaunaki. Cali-llu iliikun unuakumi ellarayagciqngalengraan alingesqevkenaki.

Pissungnarian ella anuqlirnanrilliniuq quunirturangluni. Up'nerkarpak tua-i pissullinilutenq piliqluteng tamarmeng. Anngamacim-gguq alerquuciatun unuakut iliitni anuqlirarkaungalengraan ayagaqluteng anuqengyuunani.

Tua-llu taukut angalkulget cetamanek ungalalirnermi nunat pissurnarian anuqengutellinii qacaqnermek up'nerkarpak anuq'vagturluni pissurciiganateng. Taukut cetaman angalkut ikayuqluteng tuunrilaryaaqellriit anuqii cimiyuunani. Kiituani-gguq tang kiagtuq.

wanted. He thanked them for receiving him so well and told them he was going to name his choice.

He told them he wanted to eat the newborn child of a certain couple. Silence fell upon the men's house.

After some moments a young man jumped up and said to him that he could provide him with the child but only if his wife gave permission. So the shaman told the young man to check with his wife.

The wife told her husband that she did not want to be stingy with her baby, but that this was her child, and she loved it very much. She could not shed its blood. She told her husband to kill the baby himself. But it was impossible for either of them to kill their own child.

Two young men then left to fetch the plants he had selected. The plants were growing on a cliff, so one of them lowered the other with a rope to gather them. When they had gathered enough, they brought them home for the shaman to eat.

During the winter, Angamachik began performing rituals with a drum. When he was through he put his drum away.

After one of his rituals he told the men to hunt all they wanted during the spring without being afraid of the weather. Even if some mornings it seemed the weather was going to be bad, they should not be afraid.

When it was time to hunt, the winds stopped blowing. The men hunted all spring, and everyone had a great catch. As Angamachik had told them to do, they went hunting some mornings even when it seemed the winds would kick up. The winds never came.

In the village on the south side where the four shamans were, the wind came in from the south during hunting season and blew right onto their beach. The wind blew hard all spring, so that people could not go hunting. The four shamans performed their rituals together, but the winds never changed. Pretty soon it was summer.

Taum nalliini taukuk anngaqellriik qamigarlutek ayagtuk. Cikum unaggun qengmiusngakiin mengliikun ayaglutek negetmun kiituan qiptengliniuk. Qipqurallrak negetmun maliggluku anuqairusngiinarluni, piuraqerluni quunengluni.

Atrayunarian anguarlutek qayamegnegun cikut akuliitgun atrarturallinilutek.

Piuraqerlutek imarpigmun an'uk una-i Anngamacim nunalgutai pissulriit. Ilagarluki pissullinilutek. Atakuaqan pitatek tagutaqluki tuavet neglirnermiunun. Pissullgucirturluki tamakumiut pilliniuk kiituani piliqnguk.

Tua-llu cat iliitni cauyarraarluni Anngamacim yuut pillinii, tua-i pit'liqengniluki, uksurpak nurusngairutniluki. Unuaquan quuningraan ayaasqevkenaki. Qanruciatun unuaquan assingraan ella ayanritliniluteng.

Atakuyarturluku anuqa tekitelliniluni negeqlirmek. Anuqengami-gguq anuqvagtuq cayunaunani.

Tua-llu taukut ungalalirnermi nunat anuqni cimillrani ungalamek negeqvamun quyayaaqelliniut pissuryugngariqataryukluteng imarpinguteqataateng. Taugaam anuqekayiim cikuq tayima ayautellinia yaaqvanun. Ellaitnun tekicunairulluku cikurtangssagaunani-gguq tekicugngakiitnek.

Cat iliitni cayaqlirluni anuqa kayukelliyartulliniluni. Kayukellian taukuk anngaqellriik, pissullguciuqurallrek tamakumiunun, utercunga'artellinilutek.

Ayakatarlutek up'ngarcagnek Anngamaciq-llu uptelliniluni. Nayagani-llu maligutlinilutek anngaqellriik taukuk pitakenka ilaitnek ucilutek.

Cenaq maligqurluku ungalatmun. Cayaqlirluteng nunanun tekitelliniluteng. Tekitellratni nunanun taukut angalkut cakneq alangaalliniut, Anngamacimek tangllermeggnek tuqutellruamegteggu.

Tua-llu taukut cetaman angalkut tuunriyungarteilliniut Anngamacimun-llu ikayuusqelluteng. Taugaam maligarutenrituq piyullratnun. Tua-i aguagtelliniut taukut.

About that time, two brothers left the south village pulling their kayak. They followed the ice along the shore, heading north. Soon they came to a curve. As they made the curve toward the north, the wind began to die down, until it was completely calm.

When they were able to get down to the water, they went out to the ocean between the ice floes. Soon they were out in the open sea.

There they saw the men from Angamachik's village. They went over and hunted with them. In the evening they brought their catch to the northern village. They kept hunting with the men from that village and soon acquired a large catch.

Some time later, after playing his drum, Angamachik told the men that they had caught a great deal and would not run short in the coming winter. He told them that even if the weather was calm, they were not to go out.

Late that afternoon the wind from the north came up. Once it started blowing it blew vehemently.

Now those who lived in the southern village were glad when the wind switched from south to north. They thought that now they would be able to hunt, when the sea on their side opened up. But the strong wind blew the ice floes out beyond their reach. They could not get to a single one of them.

In due time the wind finally began to subside. When the weather grew calm, the two brothers who had been hunting with the people from that village decided to go home.

As they were preparing to go, Angamachik also got ready to go with them. He and his younger sister went along. They loaded their kayak with part of the catch of the two brothers.

Then they proceeded along the shore to the south, finally reaching the village. When they arrived the four shamans were astonished to see Angamachik because they had killed him.

So the four proposed to perform a hunting ritual and asked Angamachik to assist them. But Angamachik did not jump at their proposal. The four shamans kept insisting.

Aguagpakaata Anngamacim pillinii tuunrisqelluki uum kinguani qanenqiggngaunaki tuunriqatarluki.

Taugaam cali piniat tamalkuan aturluku pisqelluki. Quyurmeng tua-i tuunrilliniluteng. Taugaam Anngamaciq carrarmek pirraarluni taqngan ilai-ilu taqliniluteng.

Taum kinguakun Anngamaciq nayagani-ilu utercunga'artellinilutek. Uterrlutek ayaglutek cingigkun qipcagnek taukut-am anga!kut cetaman egmian up'ngartelliniut tuunriyugluteng.

Arnam-am angalkum, ilagautellrunrilnguum tuqutellratgu Anngamaciq piyaaqellinii qanrucimallruniluki umyuarteqesqevqenaki wall'u qanresqevkenaki angalkikunaluki.

Aguagcan pilliniat qenarqevkenaku avatemeggnek augaasqelluku.

Inerqurteteng arulairutkenrilamegteggu tuunrilliniluteng. Ak'anun pivkenateng ciuliqagtiit qanngartuq, una-i pivingqellruyaaqellininiluteng up'nerkarpak.

Atam-gguq atakuyartuqerluku ciuliqagtiit narulgulluni tuquqallinilria, qaill' piciinani. Tuaten tua-i piuralliniut unuaquaqan atakuyartumi iliit tuquqaqluni.

Atauciurtuq-gguq kiituan angalkuq tauna imna arnaq. Erenret tallimiitni atakuyartuan murilkessaaqelliniat, unugtu'rtuq-gguq tauna arnaq angalkuq qaillun pivailgan.

Piinanermeggni nallunrilliniat tauna arnaq ilagautellrunrilami Anngamacim tuqucestellrinun, tuqunritlinilria.

Since they insisted, Angamachik told them to go ahead with the ritual, but after that never to perform this particular ritual again.

Then he asked them to conjure up all of their powers. So they performed the ritual together. When Angamachik, however, stopped, after only a short ritual, the others stopped too.

After that, Anagamachik and his sister decided to go home. While they were on their way and had reached the area behind the point, the four shamans immediately prepared to do the ritual again.

A woman shaman who was not in league with the four who had killed Angamachik, reminded the other shamans that they were told not to talk about or even think of performing that ritual.

Although she persisted, they told her not to pester them and to get out of sight.

Paying no heed to the advice given to them, they went ahead and performed the hunting ritual. Before long, the leader stopped and told the hunters that they could have hunted all through the spring.

Late that afternoon, the chief shaman collapsed and died from unknown causes. The same thing happened to the other shamans as well. Each day in the late afternoon, one of them would suddenly die.

Soon there was only one shaman left, the woman. On the fifth day in late afternoon, everyone was watching her. Evening turned to night, and nothing happened to the woman.

Later they found out that the woman did not die because she had not participated with the others who had killed Angamachik.

ALANGRUT IRCINRRAAT-LLU
Agnes Henry-m qanemcia
Mary Black-am-llu Kangirnarmium

I

Tamaani angalkungqellratni alangrut palvngallruut angalkut tuunritullratni. Tamaani aviukarqetullermeggni, mermek nunamun kucitullratni. Mermek tegulluteng assigtamek kuciqerluku nunamun piaqluteng. Cali yuut ilait tuquillret tuavet nunamun tekitaqameng, neqrarmek pupeskaulluteng nunamun elakautaqluku. Tua-i-gguq tuatnaaqameng tamakut ilalteng nerevkaraqluki. Cuna-w' tuunraq nerevkarluku tuatnatullermeggni alangrutullruata.

Cali ircinrrarnek pitangqellrulliniuq. Ikamrat-llu, cakmaken iqallugmek itraraqata, unukarcelluku. Ukut nunaurpailgata, man'a nallairaqatki, tamakut-gguq ikamrat cukarinaurtut.

Tangellrat nakilerrluni, qimugtait-llu pangarvagluteng. Taugken-gguq keluseng tangerrnauraat pekteksaunateng nemeggni uitaurallinilriit taugken-gguq cukanrarluteng.

Tamakut-gguq tuunrangayiit nuqluki. Taugken-gguq unatmeggnek ikamrameng kinguakun kepnguaqeraqameng, nutaan ayangarrnaurtut cukatacillermegcetun.

Cali-llu akusrarteqeryaaqaqata alangrum pug'aqluki.

Wavet-llu upakarraallemteni ilaput yuyaarnek tangraqluteng cungaglinek aturarluteng. Caqerluni, iliit tauna yuk yuilqumi taukugnek yuy'agaagnek malrugnek tangrrami uqvigaat akuliitnik, pissuryaaqelliniak.

Maligqurainanrani aipaa taum yuy'agaam pilliniuq, "Tang makuk takvilk, yuum tangvagaakuk. Atak, una egglauk."

ALL ABOUT GHOSTS AND ELVES
by Agnes Henry and Mary Black of Kongiganak

I

In those days of the past when there were shamans and they performed their magic there also used to be ghosts. At the time people used to practice superstitions for good luck, like letting water drip to the ground. People would take a small amount of water from a container and let it drip to the ground.

Or when people who had lost a relative came to the place where the relative had died, they took a pinch of food and buried it in the ground. When they did that they believed that they were feeding the relative who had died. We figured they were feeding an evil spirit when they did that because when they did, people used to see ghosts.

There also used to be elves. When dog sleds came up after dark from a downriver area called Ikathluak, before Kongiganak became a village, the sleds would pick up speed.

Men would see a blur, because the dogs would be running at top speed. But when they looked up at the bank they saw they were not moving even though they were going so fast.

The evil spirits would be holding them back. But if they made a cutting motion with their hand behind the sleds, they then would pick up their original speed again.

When people were roughhousing in their homes, ghosts would appear.

When we first moved here, some of us would see elves with green clothes. Once when a man saw two elves among the willows, he gave chase.

As he followed them, one of them said, "Look at those eye rays. A human being is looking at us. Why don't we send him hurtling?"

Tua-llu-gguq unatmegnek elucira'arqaagni, tauna imna yuk qecngelliniuq, pagg'un ellakun tengluni, yaaqvanun-llu tull'uni, akngirtevkenani taugaam. Taukuk-gguq yuyaagaak eluciliqerluku eggluku.

Agayulirtengamta, aviukayuirucata yurayuirucata-llu alangrut taqluteng.

Alangrutullermeggni yuut tuqullret ilait tangtullruit aciit qerraialuteng, nangerngaluteng pekcuunateng. Yuut-llu caumayuunaki.

Alangruaqameng-gguq taugken qimangraiceteng, ciunritni uitaqatuluteng.

Taugaam-gguq kakgaitgun unatmeggnek pategluki, neggluki acitmun piaqatki atraraqluteng. Atraata-llu nunamun unateteng patgucata nutaan uniqualuki, ilait-gguq taugken nunamun narullgutaqluteng.

Cali maavet upakarraallemteni ayagyuallruukut. Ellami atakumi anglaniluta aquigaqamta, kiaken kiatemtenek kenurqutam kenuurnauraakut. Cakneq tanqigcenani. Wangkuta-llu ellavut man'a qaill' piluni, ayalualuta-llu piaqluta. Tuaten piaqamta enemtenun itqertaqluta alingluta.

Unani-llu imarpigmi malirqaqata neplirluteng piaqata pitarkaat-gguq imna tamaraqluni. Neplirluteng-gguq piaqata pitarkaat teguaqluku tamakut yucuaraat. Pikegkut ingrit ircinrrarnun nunalqenilarait.

Caqerluta-llu ellami piinanemteni arnaq man'a makumiungulleq qavaken tekicarturtuq ellani ellakevkenaku usviilnganani.

Tauna arnaq angalkuullruuk. Tuani tekilluni uksumi nunalluni maavet. Enet-llu ilangcivkenaki tangerpeknaki pikavet taugaam ingrinun 'gilerrluni. Wangkuta-llu maliggluku.

Ayainanermini alqunaq ellangartuq nutaan ellangarcami nunanun uterrluni. Ircinrraat tamakut tuaten pivkallrulliat.

Maanqaarluni-llu utercan ella kiarnaunani, arulairluni qavartallermini tuqulliniluni.

With a wave of their hands, the man was sent flying through the air and landed a long distance away. But he was not hurt. The elves had sent him hurtling with a simple wave of their hand.

When we started having preachers and people stopped dancing and practicing superstitions, the ghosts were not seen anymore.

When people saw ghosts, some would see persons who had died. They would not be touching the ground but would be standing very still. They never faced the person.

When people saw a ghost, even if they ran away from it, it would always end up in front of them.

Only when they pressed down on its head with their hands would it go back into the ground. When their hand touched the ground, they would run away from the spot. Some of them would collapse.

When we first moved here we were young. When we played outdoors and were having fun, a bright light would flash at us from upriver. It was very bright. We would feel strange and sometimes we would stagger. When that happened we ran into the house very frightened.

If the men were noisy down at the ocean when they went after a seal, the seal they were hunting would disappear. If they were noisy, those elves would abscond with the seal they were hunting. They say that those elves lived in the mountains upriver.

Once, while we were playing outside, a woman who had formerly lived here approached the village from upriver. She was not herself and was acting strangely.

That woman was a shaman. She came for a visit that winter. She paid no attention to the houses, did not even see them, but just continued on toward the mountains. We followed along.

On the way she suddenly came to herself. Only when she came to, did she return to the village. Those elves must have made her act like that.

After staying here a while, she left for home but the weather was not clear. When she stopped to sleep, she died.

Tuani tuqullrani ella qanungelria. Anuqaunani. Qaniumaluni kiituani qanikcaq et'uriuq. Anuqailengraan-llu pircinrilengraan tamana qanikcaq nang'urqili. Urugpeknaku-llu. Tayima natmun piciinani nangkili.

Tamakut-llu angalkut taugaam ircinrrarnek tangtullrulliniut. Angalkuunrilnguut-llu ellma tangerqalangermegteki, tangerturayuunaki.

Kenurrait taugaam amlletullruut pagaani ingrini. Yuut tangraqamegteki kiimeng tangerqerraartaita taugaam tangtulliniit. Allanun apertuangraiceteng allat tangyuunaki.

Iliit-llu angalkut tangtullrulliniuq malruulutek yuyagaagnek atralriignek mavet nunanun, enemun-llu ataucimun iterlutek. Iliini-gguq enemi uitarraarlutek utertaqiutek tunguuralriamek nangcarlutek. Yuum-gguq ilii tuquarkaurtaqan tuaten pitullruut. Yuk anerteqengraan unguvii teguaqluku.

Tuamta-ll' yuut tuquaqatallratni yuut qanertut kenerpall'ermek pakmaken qilagmek igtellriamek, nunat uatiitnun. Tuc'ami-llu-gguq avatminun kenernek pircirluni. Tuatnallruuq tauna uksuarmi, uksuan-llu yuut amlleret maani tuquluteng.

II

Maani cali ircinrraat pilartut. Ircinrraat-gguq ciumek piurtellruut. Ciumek kass'atun aturangqetullruut.

Man'a-llu nunavut, nunatangvailgan, ikaken nunallernek tangtullruut ircinrrarnek. Kenurvall'er kumaaqluni, nakacuguarpall'er-llu tangrraqluku.

Maani-llu kenurqutat amllerrluteng, kenurqutaralriit tangrraqluki. Maaken nunamtenek tanglallrit ikani nunallerni pivkarluki piciurtaqluteng.

At the time of her death it started snowing. The wind was calm. It snowed for a long time and the snow became deep. Then, even though there was no wind, or blizzard, the snow disappeared. It did not melt. It mysteriously vanished.

Usually only shamans saw the elves. Those who were not shamans hardly ever saw them.

The elves had many lights up on the mountains. Only the first ones who spotted them would be able to see them. Even if they pointed them out to others, the others never saw them.

One of the shamans used to see two little people who would go down to the village and into one of the houses. Once in a while, after they had been in the house, they left dragging a small black thing behind them. They would do that when someone was going to die. Even if a person was alive, they would take his soul.

When many people were going to die, people said that a big fire fell down from the heavens below the village. When it touched the ground, it threw off sparks around it. That happened in the fall. When winter came many people here died.

II

There are still elves around. It is said that these elves were created first. They were also the first to dress like white men.

From our old village, before this one was established, people used to see elves. They also used to see a huge generator and a giant light bulb.

They would also see many flashlights flashing. So now, what the people had been seeing from that old village, has come true in this village.

Allraqni iliit anllermini atakumi tangllinluq ircinrrarnek, kiani cingiim iquakun. Cali tangllinluq taxi-q tevelria. Taxi-piaq! Cam' iliini una nuna taxi-rtangciqsugnarquq.

Tuamta-llu-gguq pinaurtut kuigkun asgulria anqvarpall'er kenurrarluni, tayima-llu tekipailegmi tamarluni. Cuna-wa waten paacat it'laqatalliniata.

Tamaani-llu elumaarraat makut nurnallratni, makut aturat pivailgata tamakut ircinrraat aturakegciluteng kass'at aturaitnek aturluteng tangrruulallruut.

Wani-llu-gguq nunami amllepiartut. Acimteni uitaut aciqliugut-gguq ircinrraat.

Last year, one of the people here went out in the evening and saw some elves, around a bend upriver. He also saw a taxi going around the bend. A real taxi! Maybe someday there will be a taxi in this village.

People then would also see a big boat with lights coming up the river. But before getting to the village, it would disappear. And so it is that now they see barges coming up this river.

In the early days when fabrics were scarce, before fabric clothes existed here, these elves would be seen wearing white man's clothing.

They say there are many elves still living in this village. They are under us. They are dwellers of the underground.

NASAURLUQ UINGYUUMIITELLEQ
Mary Augustine-am qanemcia Alarnermium

Nunatangqellrulliniuq imarpiim yaaqsinrilkiini. Taukut nukalpiartangqellrulliniut, piculuni, paningqerruni atauci-mek. Tua-i panini kassiyuutekaqekii allrakuaqan, ugaani tua-i kenkem.

Pania tauna qimugtengqelliniuq qimulvall'ermek, kenku-ra'aqluku cakneq qimugteni tauna. Assikluku cakneq. Tauna-ll' qimugtii ketiini qavarturalalliniuq.

Ilani-llu nasaurluullgutni aipaqaqluteng tua-ll' piinaner-meggni tamakut nasaurluullgutai uingelalliniut. Tua-i uinga-qata aipaqsuirutnaural. Tamakut tua-i nukalpiat nulirrniar-yaaqnauraat. Tauna qessanaurtuq uingyuumiinani.

Atiin-llu uingesqelluku piyaaqnauraa. Unuakumi-llu qa-rucaaqnauraa, piluku, "Ilaten tang tamarmeng uingelriit el-pet-llu uingyugngariuten. Uumiku kia nuliqsukaten angqa-qiu. Tang kasnguyaguskeka nuliqsungraatgen qessavakall-ren, assikenriraqa."

Tauna atii angutngurtengllliniuq, pilaryaaqellinia uilgau-ngairutniluku, ellii-llu piqaqunqenrirniluni, piniriinanritniluni. Uumiku tua-i pikatgu niteqaasqelluku. Pingraani-am pania niicunrituq.

Kiituan tamakut nulirniartek'lallni eq'uyagutliini, angqit-kangqerkuni-llu milqerarkauluki ugaani uingyuumiitem.

Ilani-llu-gguq ilagayuirulluki, aquingraata. Qaillun ellingluni cavakayuirulluni-llu. Ugaani angayuqaagmi pisqutiik atunrilamiu.

Atii-llu tua-i iluteqnaurtuq tuaten ayuqellranek qanru-caaqaqani-llu qenengnaurtuq.

Caqerluni-am anellrani atii, aaniin piyaaqaa, "Ciin tua-i anagulluki aatan nicuipakarciu, qaill', elluarrluten-qaa yuuci-

THE GIRL WHO REFUSED TO MARRY

by Marie Augustine of Alakanuk

There was once a village near the ocean. In this village lived a successful man, who was also a good hunter. He had only one daughter. Every year he threw a party for her because he loved her very much.

His daughter had a big dog which she liked very much. She showered it with affection, and it slept by her bed every night.

The daughter used to play with other girls, but when they began to get married, she stopped associating with them. The young men who were ready to get married used to ask her first, but she always refused.

Even her father told her to get married. In the mornings, he would speak to her very gently, saying, "All the other girls have married. You are old enough too. The next time someone asks you, accept. I am getting embarrassed that you refuse even when they ask you to be their wife. I don't like it anymore."

Her father was not as young and vigorous as he had been, so he told her she could not stay single anymore. He was not as able as he used to be and was not getting any stronger. Next time, if someone should ask her, would she please accept. But no matter what he said, his daughter would not listen to him.

Soon she began to hate her suitors. If she had anything to throw at them, she would. That is how determined she was not to take a husband.

She stopped associating with her friends, even when they were having fun. She was not herself anymore. She did not do much of anything, because she did not listen to her parents' instructions.

Her father was unhappy and saddened by her behavior. When he talked to her, she would become angry.

Once when her father left the house, her mother told her, "Why do you disobey your father to this extent? Are you going to

quten waten yuukuvet? Pisqutii atavet atunritqapiggluku pikuvet elluarrluten yuungaituten."

Qalarutengraagni tua-i watqapik niisngaunani. Qimugteni tauna aipaqu'urluku pilalliniuq, maliklutek-llu an'aqlutek.

Taum tua-i atiin niisngairucan tua-i taqlinia uingesqelluku-llu pinanrirluku, qalarucuirulluku-llu, ilangciyuirulluku.

Caqerluni unuakumi makcami tauna pania upeskili, atiillu makluni pillinia, "Neviqtallraaq iksuuq, niicuilkevnga, pisqelqa atunritqapiarluku, alerquangramken-llu niiteqayuuni, tua-i tang, tauna — qimugta piluku — uatevni uikan." Ik'ikigguq tauna qimugtii ciutegni naparrlukek, neplirtu'rluni-gguq tarikareskili.

Tauna-gguq tua-i pania uitasciigalami anluni, taum-llugguq qimugtiin kingunrakun maliggluku neplirtu'rluni. Anngamek-llu-gguq taqlutek anlutek, tuavet enemun itenqigtevkenatek.

Ayalliniuk maliklutek, piyuamalliniuk taukut nunat unilluki. Caqerlutek unuakuarmi qavarraarlutek cailkami tupagtuk ella quunirluni.

Tauna qimugtii atraqili kanavet kuigem ceniinun. Atraami-llu yun'i tauna taisqelluku elucira'arluku cugg'egminek. Atraan tunuminun palurtesqaa, palurtelliniuq tegumiaqluku. Ayumian qimugta tauna nalugluni imarpigkun ayalliniuq.

Maaten-gguq tanqigiuq ingriq camna, tungiinun tauna qimugta nalulliniuq. Tekicamek tuani uitavigkamegnek enelilliniuk. Tauna-llu qimugta elagluni ikayurluku.

Taum tua-i qimugtiin neqkarcuraqluku pissurluni. Tuantelliniuk kituan-gguq irnialinguk. Irniari-gguq qimugtenguyaaqluteng taugaam yugtun ayuqluteng.

Kiituan-gguq amlleriut yugyangluteng, nunarpaurrluteng. Taukut-gguq tua-i Nunivaam yung'eqarraarutkellrui.

live well if you act like this? If you completely disobey your father you will not live well."

However much they talked to her, she would not listen. She was always with her dog, and they would go out together.

Because she would not listen, her father stopped trying to persuade her. He did not tell her to get married anymore. In fact, he did not speak to her anymore. He just did not care about her.

One morning when she got up and dressed, her father said to her, "You hard-hearted girl! You don't listen to me. You have never done what I ask and have never followed my instructions. That thing sitting there near you, he pointed to the dog, can be your husband!" And, strange to say, the dog perked up his ears, whined, and glanced about.

The girl could not stand it anymore, so she went out of the house. Her dog followed her, whining. When they left, they left for good, never to return.

They left together and walked a long way from the village. Early one morning, after sleeping on the ground, they awoke to find that the weather was very calm.

The dog went down to the riverbank and motioned with his snout for his owner to come. When she went down, he made her get on his back. She climbed on and clung to him. Then the dog swam across a strait.

When daylight came, they saw a mountain ahead of them. The dog swam toward it. When they arrived there, they built a house. The dog helped by digging.

The dog went hunting and brought food for her. They stayed in that place. Soon she had many children. Her children were dogs, but they acted like people.

They grew into a large population and became a village. These were the first people of Nunivak.

TUTGARA'URLUUM QIMAKALLRA
Charlie Pleasant-aam qanemcia Kuinerrarmium

Nunat ukut uitaaqellinilriit kuigmek aciluteng. Tamakut nukalpiat ellmeggnek peng'gartenrilnguut ayalalliniut tuqunarlircurluteng. Ellmeggnek kemyukluteng piniryukellriit. Tuani nunani tutgara'urlurtangqelliniuq.

Tamakut tua-i ayalallret ellmeggnek kemyukellriit, nukalpiat ayagaqameng, engelaitnaurtut tayima tekicuunateng.

Caqerluni tutgara'urluq ayallinluq, kuigkun asgurluni. Ayainanermini qayallernek tekitnaurtuq ak'allanek qakiluki.

Kiaqsigillra maliggluku nutaraurrngiinarluteng tamakut qayallret. Tamakut tuqunarlirculallret qayallrit.

Ayainanermini, tekitelliniuq, pulayararpagnek, nutaqsigluteng. Tekicami, qayani mayurcamiu akagaucillinia. Qayam iluanun qeckaqan egmian qayaq atrararkauvkarluku mermun.

Pulayaranun tagluni qavangcalliniuq. Qavarpailgan yulkitangelliniuq pamaken pulayaranek. Tuani inangqalliniuq, maktevkenani.

Yuum taum agiirtellrem tekitellinia. Tekicamiu qanlliniuq, "Waniwa-qaa una ilungupakaamni tuquuq."

Teguluku atmallinia. Ayaucani kiarquralliniuq tamaaggun pulayaratgun. Tekicaqlirlutek nunanun tekicamek qasgimun ciuniutellinia.

Itrucamiu qasgim egkuanun taklartellinia. Taklarcamiu matarrluku qainga erullinia. Taqngamiu kinerciranek ayunek ellegluki qainga tarvalliniluku. Tuatnallrani-gguq nangteqpialria paulayagaitnek. Pektenritengnaqluni-llu pitacimitun uitangnaqliniuq. Tamakut-gguq qasgimiut qanaaluteng, "Ak'anek-lli nuta'arturcetqatarpaa."

THE POOR GRANDSON'S NARROW ESCAPE
by Charlie Pleasant of Quinhagak

Once upon a time, there was a village near a river. The young men of that village were very sure of themselves and went hunting for dangerous game. They thought of themselves as strong and capable of anything. In that village there also lived a poor grandson.

The young men who went out brashly never returned. They would never be heard of again.

One day, the poor grandson went out hunting. He traveled upriver. As he went along he came to old kayaks that were all faded.

As he moved further up the river, the kayaks he saw were newer than the previous ones. They belonged to the young men who had been hunting dangerous game.

Moving on, he came upon a wide, newly blazed trail in the trees. He pulled up his kayak and put small logs under it for rollers. In this way, when he jumped in, the kayak would roll right out into the water.

After going up the trail a ways, he lay down to sleep. But before he fell asleep, he heard someone further ahead on the trail. He lay there motionless.

The man approached. When he reached the poor grandson, he said, "Is it because I am so anxious to catch him that he is dead?"

He picked up the poor grandson and put him on his back. As he carried him up the trail, he kept looking around. When they finally arrived at a village, the man took him to the men's house.

Once inside, he laid him in one corner of the men's house, took off his clothes, and bathed him. After bathing him, he took dried tundra-tea leaves, put them in the fire, and brushed his body with them.

When he did that, the poor grandson began hurting from the sparks, but he tried his best not to move. The men in the men's house were saying, "It's been a long time since we've had fresh meat."

Tuani taklarcani uitemssuarluni kiarrluni pilliniuq, kiani qasgim qacarnerani nakacuut tanqigcetpiarluteng. Tangrramiki umyuarteqliniuq piksugyaaqluki.

Tamakunek ayunek pirraarluku taqngan, tauna tekiucestekellra ciuqranun piluni uluani ipegcallinia, tuquteqatarluku.

Tauna-gguq umyuartequq, "Iliit-llu qakemkut camek pinricunailngurmek qanqaqsaunani. Iliini-ggem ca imna piaqan, ca piqatalteng pinricenalaraat, alla igvaartaqan."

Upnginanrani tauna tuqutestekaa, qakemkut qanngartelliniut, "Arenqiapakarpaa-ll' tangerrluku paugkut nanvallrem iluani tunturugaat, arenqiapaa-ll-naa!"

Tuaten-gguq qanrata, angutet taukut qanlliniut, "Tua-itang tauna uitalluku atata piciqaput, qakemkut pirraaqerciki." Tayima anqerralliniut tamaantellret.

Kinguat nepairtelliniuq. Nepaircan piqataarluni kiartelliniuq, man'a qasgim ilua yugtaunani. Makluni yugtaitellinian, taukut nakacuut tanqipiat teguluki anqataralliniuq.

Maaten-gguq an'uq yuut imkut tamarmeng kegginait kelutmun tuntut tungiitnun caumaluteng. Caumalliniata piqataarluni tamaavet pulayaranun tumiiermegnun ayalliniuq, taukut nakacuut tegumiaqluki.

Yaaqsigiqaami aqvaqulliniuq cumiggluni cukatacimitun. Yaaqsiginrakun kingunra amna erinatangelliniuq umyuartucianek.

Aqvaqullni pikanirviilngalengraan pikanilliniuq tuavet qayami tungiinun. Kiituan-gguq pam'um anernera niitengaa. Taum maligtestiin angungilnarluku.

Anguqatarturtelluni qayaminun tekicami iluanun qeckalliniuq. Qeckautiini qayaa mermun akagautengqerrami egmian atraqertelliniuq.

Atraqerteqanrakun pamna qanlliniuq, "Taukut nakacuut taiski, nallunritamken picuituten." Taicesqengraaki tunenritlinii.

As he lay there, he opened his eyes a little and looked around. In a corner he saw some seal bladders that were very bright. He wished he could have them.

After brushing him with the tundra-tea leaves, the man who had brought him sat down in front of him and sharpened his knife. He was going to kill him.

The grandson thought, "I wish someone outside would raise an alarm. Sometimes when something like that happens, people forget what they were going to do."

Just as the man who was going to kill him got ready, somebody from the outside said, "Gee! Look at all those caribou in the dried up lake! Oh wow!"

When he said that, the men in the men's house said, "Let him be for now. We'll get to him later. Why don't we take care of the caribou first?" So they went rushing out.

It was peaceful in the men's house when they left. After everything had quieted down, he slowly looked around and saw there was no one there. He got up, took the seal bladders, and stealthily went out.

When he was outside, he saw that the people were all facing the caribou at the back of the village. Since they were all facing in that direction, he moved very carefully toward the trail they had come in by, carrying the seal bladders.

After he had gone a little way, he began to run as fast as he could. He had gone a great distance when from behind him he heard a voice that was saying how smart he was.

Even though it seemed he could not run any faster, he increased his speed, running towards his kayak. He began to hear his pursuer's breathing, for he was gaining on him.

Just as he was about to catch up with him, he reached his kayak and jumped in. As soon as he jumped in, his kayak, since it was on rollers, rolled right out into the water.

Once he was out on the water, the man said, "Give me those bladders. I know you are not a good hunter." Though the man wanted them back the grandson would not give them to him.

Taum cali angutem pillinia, "Tua-i picuriqatartuten waken ayagluten. Unaken imarpigmek pitqerraaquvet, piksugyaqunaku, wall'u pavaken nunamek pitqerraaquvet pikevkenaku uniskiu!"

Up'nerkaan qamigallermini pilliniuq maklak ingna, ullagluku pissuamiu tuqutellinia. Nutaan maklagcami quyalliniuq caknek.

Nuussini anlluku ipegcallinia pilakatarluni. Nutaan nuussini iterrnermikun taum imna qanellra neq'allinia. Neq'aqaamiu taq'illuku unilluku ayalliniuq.

Ayainanermini kingyalliniuq imna ingna pitaa taunguluni angun maligcestellra. Nacailliniuq, nacairami qanlliniuq, "Uivagcircetarpenga, qanrutellruamken-ggem pitaqerraan pitaqsuusqevkenaku."

Tayima-llu nacaqerluni ayakalliniluni. Taum kinguakun tutgara'urluum tangenqigtevkenaku.

Since the man couldn't get the bladders back, he said "From now on, you are going to be a good hunter. When you get your first catch from the ocean, don't even bother to keep it! And when you get your first catch on land, don't keep that either. Just leave it there!"

That spring, when he was seal hunting, the poor grandson saw a bearded seal. He went up to it, stalked it, and killed it. It was his first bearded seal and he was very happy about it.

He took out his knife and sharpened it in order to butcher the seal. It was only when he stuck his knife in that he remembered what the man had told him. As soon as he remembered, he changed his mind and left the seal.

As he was leaving, he looked back and saw that the seal he had caught was the man who had pursued him. The man took off his hood and said, "You had me very worried. Didn't I tell you not to keep your first catch?"

He put on his hood and quickly left. After that the poor grandson did not see him again.

ANGUN TERIKANIARURTELLEQ
Charlie Pleasant-aam qanemcia Kuinerrarmium

Tamaani angutek anngaqellriik uitallrulliniuk tuani nunani kiimek yuulutek. Allanek-llu yugnek tangyuunatek.

Pissulalliniuk up'nerkami imarpigmek issurinek taguqurilutek, uksuaran-llu pavaken tuntunek pissungaqlutek. Caturyuumirpeknatek uitalliniuk.

Ayagaqamek, iliini qavartaryarlutek ayalalliniuk. Caqerlutek qavartaryarraarlutek utertellermegni capurciulliniuk imarpiim ceniini. Nunakumanrilngurni capurciulleq alianarquq caknek, ella assiitaqan.

Tuantengllermegni uyuraa aliayungliniuq cupeggluni. Kiituan pinritsaagyaaqviminek qiangelliniuq.

Anngaan-gguq piyaaqnauraa, "Qiavliknak, cam iliini uterciiqukuk ella assirikan." Cakaniqsaunani qialalliniuq taugaam arcariinarluni.

Anngaa-gguq qianginanrani niitnaurtuq camek imumek taum qiallra avuluni. Niitelallni kamanairucan pillinia, "Kaaka! Atam niicugniqaa, qiavkenak!"

Taqeqerluni niicugniuk ca imna niitnaunani, taringnaunani, taringnariinaryaaqellriim taugaam cukaunani taringnarillra. Naken-llu piciinani.

Maaten-gguq taringnariuq aturturallinilria. Kiarteng'ermek-llu camek tangeqsaunatek.

Maaten-gguq anngaa caqerluni ciugtuq, ca pagna qulligni uivaarturalria, maaten mecignariuq arnaullinilria, camek kenirmingqerrnganani.

Irr'illiniak aciqsigiinarluni atralliniuq cali aturturluni. Aciqsigiqerluni, kenirmiillinilria. Kenirmiiran taukuk anngaqellriik nunametqalliniuk.

Kiarrlutek pilliniuk aciagni un'a kuik keluagni-wa pauq-

THE MAN WHO TURNED INTO A WOLVERINE
by Charlie Pleasant of Quinhagak

Once upon a time, there were two brothers living in a place all by themselves. No one else was with them, and they never saw other people. They were hunters.

In the spring, they hauled seals up from the ocean. In the fall, they hunted caribou inland.They had plenty to eat.

On the hunt they sometimes overnighted. One day on their way home, after overnighting, they got weatherbound near the ocean.To be stranded in a place that is not your home is no fun.

During their stay, the younger brother became lonesome and wanted to go home. After tyring to control himself, he finally started to cry.

His brother kept telling him, "Stop crying. We'll go home eventually when the weather is good." He did not stop but cried more than ever.

As he continued to cry, his brother heard something besides his brother's crying. When there was no doubt about it, he told his younger brother, "Listen! Stop crying and listen!"

He stopped and listened. There was something very difficult to hear and hard to understand. It became clearer, but only gradually. It was difficult to tell where the sound came from.

When it became clear enough, they could tell it was singing. They looked around but did not see anything.

Finally, the older brother looked up and saw something above them going around in circles. As it became clearer, they saw it was a woman. She was holding something in front of her parka.

As they stared, she came lower and lower as she sang. When she got close, she let go of the bundle in her parka. As she did that, the brothers suddenly found themselves inland.

They looked and saw there was a river below and mountains

kut ingrit. Atrarluni nunamun caniagnun tut'elliniuq. Utercamek ut'rutliniak. Anngaan taum nuliqsagutellinia.

Tua-i-am tuaten unuaquaqan pissulalliniuk pilqlutek. Caqerlutek ayaggaarlutek, kinguqlia tekitelliniuq. Cuna-w' uyuraa tauna qelutaircillinilria urluvminek. Arnam taum yualunek tupigluni qelucillinia.

Qipiinanrani taum ullagluku taum arnam canianun aqumiuni ilangciarangllinia, arnam taum piyaaqnauraa uamtesqevkenani. Kiituan tauna arnaq eq'ngelliniuq.

Eq'ngengami kegginaakun piirraminek uluryacirallinia. Tuaten piani tuana imna pus'artelliniuq, pus'arcami pektenqigtenritliniuq.

Taum arnam taqngamiu piirrani, pillinia, "Kitak, maa-i taq'uq urluvren qeluu."

Qanrucaaqekiini tauna imna pektenritliniuq. Pekcunrilan qanrucaaqviminek enuullinia, enuuqiini-gguq tamarmi una pektuq. Tuqumallinilria.

Neverrluku pillinia keggina kilirtuumaluni, tuar-gguq pilagtualleq.

Alinguryuum tut'ellinia, taumek anngaanek alingluni. Ircaqrua nutengvagluni, umyuangcalliniuq qaill' pillerkaminek.

Umyuangami man'a nem qacarnera kangcirat keluat elallinia, elaggaarluku-llu tuavet elliillinia. Patulluku. Uini tekitnayukengamiu kenilliniuq tekiutarkiurluku.

Tekicami nererraarluni, taum elautellran nalliinun qeterrluni encinerciaralliniuq. Qetercan tauna arnaq piciqaangaalliniuq.

Tua-ll' tauna uinga pilliniuq, "Cami pamna aviranarqa?" Tauna arnaq alingallalliniuq, ircaqrua nutengvagluni, qanerpek'nani uitalliniuq.

Tauna uinga keluliurluni pamavet patuillinia, imna una kinguqlipataa tuqumaluni.

behind. The woman came down and landed beside them. They took her home and the older brother took her as his wife.

They continued to live as before, going out hunting every day. Once after they had gone out, the younger brother returned home, because his bow string had broken. The woman braided some sinew to make him a new bow string.

As she was braiding, the boy went over to the woman, sat down near her, and began to tease her. The woman kept asking him not to bother her. Finally she grew irritated.

Exasperated she pretended to strike him in the face with the sinew she was braiding. When she did that the boy lowered his face. After doing that, he did not move again.

When the woman finished the braiding, she said, "Here, it's finished. Put the string on your bow."

Even though she was speaking to him, the boy did not move. So she nudged him, but as she nudged him, his whole body moved. He was dead.

She laid him on his back and saw that his face was cut, as though it had been sliced.

She was filled with dread, and was fearful of his brother. With her heart pounding, she wondered what she should do.

Finally, having come to a decision, she dug [illegible] the wall behind the braided grass mats. Then she placed [illegible] inside and covered him. She thought her husband would be home soon, so she cooked something for him to eat when he returned home.

After he returned and ate, he lay back against the spot where she had buried the boy and relaxed. As he leaned back the woman was again filled with dread.

Her husband said, "What is it back there that's bothering me?" The woman was full of fear and her heart was pounding, but she did not say anything.

Her husband reached behind him, uncovered the spot and saw that it was his younger brother, dead.

Aptellinia nuliani qaill' piluku waten picianek. Arnam taum qanrutlinia qaill' pillranek. Qanruqaarluku anlliniuq, anrraarluni itraqluni. Caqerluni anllermini mululliniuq.

Tauna-am uinga uitaqerluni niitengllinia camek imumek. Niicugniurallermini taringengllinia atulallinilria. Anqerrluni, pillinia arnaq tauna ak'a tallim nuryagutellinikii qulmun.

Qarucaaqellinia taisqelluku, qaill' pingaitniluku. Uivurluni-am mayurturalliniuq, atrallmitun, piluku "Qaillun pinrilngaitarpenga, erenrem iliini umyuan assiiciiquq."

Pingraani ilangcivkenaku tayima mayurturalliniuq. Kinguani tauna angun kiimetqalliniuq.

Tua-i qaill' picirkailami, terikaniartallmi amia ellivigmek aqvaluku kenitellinia. Keninqeggian, at'ellinia, cetulirluni-llu nuliami uluaranek. Kenurrani-llu qikuq tunuminun palurrluku, terikaniarurrluni. Ayagluni-llu ingrini uitalliniluni.

Taumek maa-i terikaniat caprit'lalriit.

He asked his wife how he died. She told him what had happened. After telling him, she went outside. When she was out for a while, she would come back in. Once she went out and was gone for a long time.

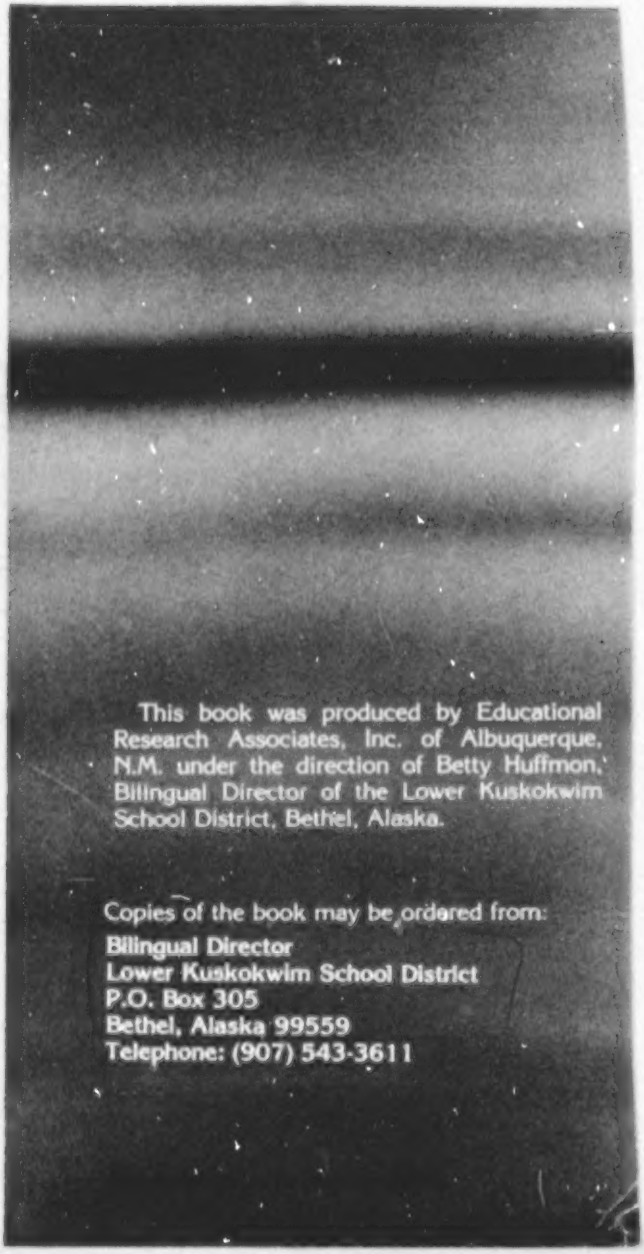
Eventually, her husband began hearing something. He realized it was singing. Running out, he saw that the woman was already out of arm's reach as she went up into the air

He spoke to her soothingly, saying he would not do anything to her. Slowly she went around in circles the way she did when she had come down. She said, "You will certainly do something to me. One of these days, you will have second thoughts."

Despite his pleading, she kept going up slowly. Pretty soon the man was all alone.

Since he did not know what to do, he took the wolverine skin he had caught out of the food cache and soaked it. When it was thoroughly soaked, he put it on and used his wife's knife for his claws. He took his clay lamp and put it behind him. He turned into a wolverine. Then he went off and lived in the mountains.

That is why wolverines today are vicious.



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Copies of the book may be ordered from:

Bilingual Director
Lower Kuskokwim School District
P.O. Box 305
Bethel, Alaska 99559
Telephone: (907) 543-3611